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THE WONDERS OF EGYPT.—THE GREAT PYRAMID, SPHINX, AND OTHER MARVELS OF THE ANCIENT WORLD.

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BOSTON.

[Specially reported for SPIRIT VOICES by Mrs. Graphella Codrington Finch, phonographer.]

THE land of Egypt has been for the past few years a subject of peculiar interest and concern to politicians, and, indeed, to all readers of newspapers, owing to its present embroiled and enfeebled condition, and the active interference of modern nations, especially England, with its affairs. In such a discourse as that of this evening, it would be quite beside our purpose to criticise Mr. Gladstone's cabinet, or the general action of the English Parliament, in dealing with Egyptian affairs; we will, however, state that, right or wrong, criticisable or uncriticisable, the present English interference is a striking fulfilment of ancient prophecies, engraven on solid stony monuments, which have bade such defiance to time as to be at this moment, after thousands of years of duration, in so good a state of preservation that it needs only an adequate knowledge of antique masonry and hieroglyphics to decipher the history of the past and prophecy of the future, clearly written upon them in symbolic language, employing objects in material nature as correspondences to spiritual and national events. In the case of the most majestic and important of them all, neither hieroglyphic or inscription of any kind is employed to convey fact or prophecy, the actual proportions of a structure embodying mathematically and geometrically in exact figures and mode of construction the truths recorded or predicted. Egypt is unquestionably the most ancient centre of civilization to which modern civilization can be traced, though India is almost contemporaneous, while China boasts an almost incredible antiquity; and it is to Egypt, rather than to Central America, or to Atlantis even, that we may look for the flowering out of ancient knowledge during periods of such culminations as marked great eras in history.

Egypt was the centre of government and influence — Egypt being to pre-historic culture what the British Empire has long been to the eastern hemisphere, and what the United States are now to the western world; many statements concerning pre-biblical times, long regarded as mythical or fabulous, are now verifiable by reference to exact history; not indeed to that history of which Herodotus is the founder, nor to such written languages as those which are ultimately traceable to Cadmus or Adam Kadman, with whom they are said by many to have originated, but to that history which is engraven on tablets so ancient that all modern conjectures concerning their dates utterly fail to even approximate toward a correct measure-

ment of the time which has passed since their erection. It is more especially to two, than to the bulk of these monuments, that we shall call your attention on this occasion, leaving for future lectures a consideration of those of minor importance and of more recent date. The central monument upon the earth is the grand pyramid at Gizeh, commonly called the pyramid of Cheops, because once it was almost universally believed that it was erected in the days of Cheops, or that that monarch gave the land upon which it stands. This pyramid, though in the neighborhood of many others, is entirely unlike all its companions, save in outward appearance. Outwardly, all are very similar, the great pyramid being outwardly distinguishable from the rest only by its superior size; but, when an entrance has been effected, the likeness vanishes, and this one pyramid stands alone as the past grand masonic lodge of the earth,—the seat and centre of that supreme knowledge of earth and heaven, of the numberless worlds in space, and of the relation of each to each, and each to all that has given to the very name of Egypt an unparalleled significance in the scientific world.

In our next lecture, which will be on pre-historic Egypt, we shall lay before you some conclusions as to Egypt's condition and place among the nations prior to the culmination of that grand cycle of time which culminated, according to Solon and Plato, more than 9000 years ago. The time when the submergence of Atlantis took place, when the subsidence of land in the southern, and the disappearance of water in the northern hemisphere marked a distinct and decisive era in the history of the world at large.

This lecture will take up the question of the pyramid, not so much with reference to its extremely remote antiquity, as with regard to that now computed age which carries the student back along lines of direct science and history to 2170 B.C., the date fixed as the time of its erection by Prof. Smythe and other astronomers, several years ago; there is ample evidence that the pyramid was then in existence; there is evidence, also, that that year was a notable one in the history of the earth, and was, doubtless, the special year alluded to, biblically, when the flood in the days of Noah subsided, and the earth was regenerated and repopled in those parts known to the authors of the Pentateuch; or, if other sections of territory were known to them than those mentioned in Scripture, it must be remembered that the Hebrew records only deal with the antecedents and national life of Israel, treating of other races incidentally, and only so far as their history impinges upon that of the descendants of Abraham. 2170 B. C. was a year of perihelion, the year of the fulfilment of many ancient prophecies,—a year when an old order of things had manifestly succumbed to a new,—a year when ancient dynasties had fallen, never to rise again,—a year most memorable, not only to Egypt, but to all the inhabitants of the then civilized earth especially, and in some degree to mankind in general. Alpha Draconis, as you are doubtless aware, was then the polar star, and will not be again till more than 20,000 years hence, as it requires the accomplishment of the grand cycle or procession of the equinoxes to bring about a return of the astral phenomena coincident to a special period in the history of the universe.

The great pyramid has, doubtless, stood between 20,000 and 30,000 years, and has been submerged in times of great and general deluge; but the record of its

pre-historic career is entombed in such chambers, galleries and vaults as have not yet been explored, but mention of which is made in occult literature; to those who can understand the references, these discoveries, made by the ancients, and familiar to the highest adepts of the Orient, will become public, ere long, with the further advance of scientific exploration. Whatsoever is discovered externally by scientific processes has been first announced by spiritual revelation, science always disclosing, analyzing and expounding, in external ways, truths long before familiar to the spiritual teachers of the world. Once in a while, some teacher, braver than the rest, would dare to rend the veil of Isis, and give the populace a glimpse of the mysteries which lay behind. And the penalty of such bravery was often death, and always bitter persecution. The utter unreadiness on the part of mankind at large to receive occult knowledge without the veil of mysticism, lay at the root of all the Masonic institutions of the world. Every lodge of Masons or of Odd Fellows, to-day, possesses some secret carefully shrouded from the world, on the plea that the world is not ready to know what the initiated hold in their grasp, while in ancient days secrecy was enjoined on the members of such orders as a safeguard, and a very necessary one in times of turbulence and danger. The tone of secrecy, to-day, is largely sentimental, often morbid, and frequently the result of an inordinate love of power. Secret societies are often dangerous to the safety of a nation when they have a political reason for existence, but the hermetic lodges, theosophical societies, and, indeed, all modern Masonic lodges, have another and totally different mission than that of political fraternities. Under the veil of secrecy in all ages, literature and art have flourished, science and philosophy have been fledged; when the birds fledged in shells break their shells, it is merely a sign that their incubatory discipline is at an end; incubation cannot always continue; shells cannot always be needed. To remain in a shell when we are ready to walk and fly is an absurdity; to abuse the shell which developed your infant life is absurd and ungrateful also. Convents and monasteries, as well as all the mysterious crypts and underground temples of the world, have done a work of mingled good and evil; they have been useful and useless at the same time, according as the discipline was one of training or of idleness; and, indeed, when arts and learning entered not into the cloister, a life of meditation, of prayer, and of absorption of the mind in spiritual pursuits, developed not only psychological power in those who thus fixed their minds upon a given object, and devoted themselves entirely to a definite, intense work, but these bands of self-imprisoned victims to a dominant idea have, by the concentration of thought and development of will force, acquired the power to leave and reënter their bodies at will, making themselves manifest to sense, and then again invisible to the eye, as we are told Jesus did after his crucifixion, and, as the legends of the East inform us, the wonder workers of Hindoostan and other ancient mystic climes have, for ages, been able to do.

The secret orders of the world, as generally known to mankind, are very inferior connections of those grand and august lodges, of which the highest of all is the Order of Melchisedec; this Order, so ancient that its birthday is lost in the unfathomable depths of a soundless antiquity, was certainly known to Abraham, the progenitor of the House of Israel; the Order of Aaron and that of Melchisedec

are mentioned both in the Old and New Testaments as entirely distinct, but not as in opposition to each other. The great difference between them was, that one was temporal, the other eternal; that of Melchisedec, like its founder, had neither beginning of life nor end of days, while the other was related to outward customs and observances, both religious and civil. The Order of Melchisedec was known to David, as he mentions it in the Psalms. The 110th Psalm is usually considered prophetic of the Messiah, the words "thou art a priest forever after the Order of Melchisedec," are said by all orthodox Christians to refer to Jesus Christ, while Jews regard them as typical of the unending reign of a Messiah who is yet to come. But who was Melchisedec, and what is his order? are questions asked again and again by scholars and their pupils alike. The ordinary commentaries on the Bible have no more satisfactorily explained Melchisedec than they have the Apocalypse, and there is indeed no satisfactory solution of the mystery of this most mysterious order, other than that familiar to those so far acquainted with Oriental antiquities and occult literature that they possess a clue, yea, the very key to the origin of religions and masonry on earth, and who, therefore, know what the designer of the great pyramid evidently knew,—the unchanging character of divine and natural law, and the real nature of man and of the earth which he inhabits. The grand pyramid is, evidently, a temple of science, philosophy, religion and art; it is four-fold, and yet is a perfect unity; founded on the absolute square, it stands upon the broad and eternal basis of uncompromising justice, of unalterable truth. The four sides of the square signify universal brotherhood, and, eventually, the universal dissemination of truth, and teach that, while the edifice standing on that particular square is necessarily limited in size and influence, it stands as a monument to the ultimate overthrow of all that stands between man and man, nation and nation, soul and soul. There were four great sciences known to the ancients upon which they based all their calculations, and in accordance with which they reared their temples, arranged their ceremonies, and predicted the future: these were Astronomy, Astrology, Mathematics and Geometry; three only of these four are allowed to be real sciences by most of the professed savans of the present day, astrology having fallen into disrepute and been long characterized as a delusion, largely on account of the baseless superstitions and degrading follies which have been mixed up with it; but these parasites, this fungus, the noxious growth of mediæval darkness, has no more to do with astrology, pure and simple, than the absurdities of the errors set aside by modern astronomers are part and parcel of genuine astronomy. We protest against the scolism that denies or overlooks a true science because that science has been surrounded with accretions as foreign to itself as barnacles to a rock, whitewash to a fresco; parasites to a tree they endeavor to destroy. Cut away the parasites! Remove the barnacles! Clean off the whitewash! and do your work thoroughly, ye who delight in making a clean sweep of error. There is ample room for the radical; the iconoclast need not stay his hand, but beware how, in the name of truth, you strive to remove all that may be true, but simply is not manifestly such to you, because you have not grown to comprehend it. Every error can be demolished by a self-evident truth, but in no other way. We know that two and two are not five, because we know they are four; but, were we in igno-

rance of their being four, we might imagine they were three, and yet be as ignorant and faulty in our conclusions as those whose belief that they were five we assailed. The ignorance of the day, which pretends to be science, would be amusing were it not so humiliating. All endeavors to explain the true meaning of anything are met with sarcastic contempt, or vulgar ridicule, by those who ought to be the first to carefully examine whatever is brought before them. However, the resistless power of truth is such that, though opposed a million times, it suffers nothing from attacks, but, though seemingly destroyed in one place, it reappears with redoubled energy elsewhere, only to win new converts with each resurrection after a seeming defeat, to draw around its standard millions, who, were it not for opposition, would never have had their attention called to its existence. The much abused and shamefully misrepresented science of astrology covers ground unbounded by astronomy. It is really the spiritual or esoteric side of astronomy. Astronomy may tell you how far one world is from another; it may compute the length of time required for a world to complete a revolution around the centre of the system to which it belongs; it may even tell you of myriad suns in space; but astrology tells you of the mutual relations of worlds, and of their affinities for each other, of the attraction and repellant forces they are constantly generating and exerting, one upon another, the basis of astrology being the fact that there is no absolute void or vacuum anywhere in nature; that all space is filled with what, for want of a better or more lucid term, we will call ether. While this ether is but the outermost expression of life, and life is spirit that is travelling from star to star, interstellar space is filled with the homes of the spirits. Whatever affects one world in a system, affect all; yea, whatever affects one system of worlds, affects all worlds, in all universes; all are but parts of one majestic whole; all are but members of one tremendous body whose measure is known only to the Infinite. These worlds are all inhabited now, or some of them not now inhabited have passed the habitable stage in their career, or are in their infancy, prior to the fruit bearing season. The movements of all the planets affect the life on each and all, therefore, the past few years—years when several planets have made their perihelion passages almost simultaneously—have been years of great commotion, energy and strife. Not only the predictions made by instruments of the spirit world, in this country and elsewhere, a few years ago, have been literally fulfilled in the manifest effects of the perihelion, but predictions, made in solid stone when the great pyramid was built, have been fulfilled with such startling accuracy, that none, save those who blindly shut their eyes to facts, and are held in the unyielding vice of senseless prejudice, can hold other than one of the only two logical and defensible explanations of these prophecies and their fulfillments which have yet been offered to the world; the one theory is restrictive, and teaches the arbitrariness of God's revelation to man. That view (the orthodox) is taken by Prof. Piazza Smyth, astronomer royal of Scotland, who says in his marvelous book, entitled "Our Inheritance in the Great Pyramid," that God must have directly inspired the founder of the pyramid, as its site could not possibly have been chosen accidentally, while its interior construction is so marvelous that none but a prophet of the Most High, acting under His instruction, could possibly have brought it into existence. This theory,

though plausible in some ears, is utterly unnecessary to account for the pyramid to those who are in any degree acquainted with the true nature of the far-famed wisdom of the ancients, or who understand anything of the true relation to knowledge of the secret orders of the earth, at the head of which stands that sublimest and most ancient Order of Melchisedec. This order is altogether spiritual, and exists in the spiritual world, though it is represented on the earth by a lodge whose members are the mediums of the twelve angels who form it in spirit: as angelic life is dual, the members of this order are twenty-four in number, twelve males and twelve females always constituting it.

Masonic orders, which exclude women, are untrue to the most ancient Masonic Orders of the world, and so far as masculine monopoly has tyrannized over the rights of the female sex, masonry has degenerated, and the most ancient mysteries of the world are hidden under the veil of ceremonial mystery in the highest lodges. The majority of modern masons ignore magic, and know little, if anything, of the true spiritual significance of the ceremonies performed at their meetings. Many persons regard the external and ornamental lodges as sufficient, because they confer similar and superior advantages to those obtainable from benefit and burial societies. In its lowest form and most external interpretation, Masonry has a certain value; its principles are moral and its general influence good; but the fashionable Masonry of to-day is in no way to be compared with the occult brotherhoods of the East, where not only three, but nine degrees of initiation are necessary to install one into office; only three degrees can be taken in Europe or America; the remaining six must be taken in the East,—so say the theosophists of to-day, though beyond that theosophy, which is dependent on ceremony and organization, the genuine theosophy of all time towers as a mountain above a hillock. Theosophical and hermetic societies, which establish lodges all over the modern world, are valuable as educators of the populace, whom they introduce to the first principles of occult science; external means of initiation, prayer, fasting, ablutions, etc., serve a useful end, but they do not constitute that spiritual training which is independent of all outward tutelage. Certain psychological and physiological changes may be wrought in many persons by outward means, but manufactured mediums or tutored adepts are never the equals of natural born and spiritually developed sensitives. Mediumship and psychological power are to-day manifesting themselves more powerfully outside than inside of cliques and organizations, which may develop many priests, but few or any prophets. Prophets are natural inspired seers, who hold communion with the spiritual world directly without the aid of fumigations or ritual of any kind; they are taken by spirit power in childhood or adult age without any outward preparation; their inward understandings are opened; they are divinely illumined as was Swedenbourg, who is the best modern representative of an ancient prophet known to popular literature; but as the West, during the present cycle, has not yet received so powerful a wave of spiritual enlightenment as laved the shores of Egypt, India, and other eastern lands some thousands of years ago, the time even yet having scarcely come for America to return to antedeluvian attainments in spiritual and scientific directions,—attainments unparalleled or certainly unsurpassed even in the mystic East in the days of its palmiest splendor, as

Central American remains abundantly testify,—we have yet occasion to look back as well as forward for accurate knowledge of weights and measures, the procession of the equinoxes, and other mathematical and astronomical truths with which the ancient world, in the persons of its most enlightened sons and daughters, was thoroughly familiar. Egypt was for many centuries the most enlightened of all the nations of the earth, and there stands the miracle in stone bearing testimony to the future events now fulfilled in the perfect accuracy of its measurement of the duration of astronomical and spiritual cycles, one of which is just now completed. The external aspect of the pyramid is not just now beautiful to look upon, though it is grandly imposing, and being fully 480 feet in height, is one of the loftiest buildings in the world, the spires of the highest cathedrals being only a few feet higher. Formerly the pyramid was covered with casing-stones of exquisite beauty, of pure white marble or granite, which once abounded in the district. These casing-stones have, however, been removed, and now form the principal attraction of a magnificent Mahomedan mosque. The Mussulmen, under whom the Alexandrian library was burned, did almost all that could be done to spoliage Egypt, knowing that the monuments of antiquity threw light upon ancient history and religion, liable to interfere with the supremacy of themselves and the faith of Islam. Architecturally considered, the great pyramid is a thoroughly unique edifice; it has no rival on the earth, unless it be among undiscovered glories of Central America, where excavations have not yet been far enough conducted to justify scholars assuming what is or what is not concealed beneath the ancient debris abounding all over that extensive and long neglected ruin. The composition of the pyramid is of concrete; it was undoubtedly formed gradually on the spot out of raw materials, welded into a homogeneous substance by skillful workmen, the equals of whom we know not where to seek amid the haunts of modern culture. The workmen, though possibly captives, were under the supervision of the most enlightened savans of the earth, and these were the members of that most sacred and secret order which never manifests its existence with relation to external affairs, except at special times and for purposes of peculiar and unusual importance. Notwithstanding the concrete nature of the building, hydraulics must have been at an amazing pitch of perfection, or the pile could never have been raised, the casing-stones requiring an immense amount of hydraulic power to lift them to their places, the feat accomplished in the building of that unequalled fane transcending altogether the highest attempts of the best modern workman. Externally the pyramid presents the appearance of a succession of steps, broad at the base and narrow at the summit, culminating in apex or point, pointing directly to Alcyone, the centre of the Pleiades, that central and glorious sun around which this solar system revolves once in every grand cycle of over 25,800 years. Not only did the builders of the pyramid know of the procession or precession of the equinoxes, they had also calculated the mean distance of the earth from the sun. At perihelion, the earth, as you are doubtless aware, is about 3,000,000 miles nearer the sun than at aphelion, and this fact, coupled with that of the necessity for employing instruments of the finest and rarest construction, and an application to study almost impossible to ordinary minds to decide accurately the distance between the earth and the sun, accounts

for the varying testimony of modern astronomers. The most eminent among French astronomers and mathematicians, who have given great attention to the pyramid,—greater than the savans of any other modern nations,—have come almost to a perfect agreement that the mean distance is rather less than 92,000,000 miles. According to the nicest pyramidal calculations it is 91,840,000 miles, as nearly as can be estimated. The processes whereby the learned have arrived at the knowledge that the pyramid states this fact, would require a lengthy and laborious dissertation of so strictly scientific and technical a nature, as to be utterly out of place in this lecture, which is intended not especially for scholars or mathematicians. To those in our audience who desire scientific vindication or verification of our statements, we would advise a careful perusal of the works of Prof. Smyth, and other noted scholars; and though Prof. Smyth endeavors to bend everything to his distinctly orthodox ideas of Christianity, his scientific statements are by no means invalidated, as they certainly are not increased in value by his decidedly Christian proclivities and bias. It is his idea, and that of his colleagues, that the truthfulness of the Bible and the divinity of Christ's mission are attested to by the pyramid; but whether this massive structure teaches Christianity in the orthodox sense or not, its scientific and historic value are intrinsic, and utterly independent of the possibility of its being an apologist for any particular form of religion or interpretation of universal truth.

We must now very hurriedly proceed to give a few additional facts concerning its interior construction before we summarize our statements, and give you our view of the true meaning of this magnificent symbol of the pathway of worlds and souls to perfection, for the pyramid is a problem and a parable. It illustrates spiritual laws and principles, it reveals eternal verities, and is a measure of earth and sky, and a record of the progress of spirit to celestial life, as well as of the unfoldment of the earth and its ultimate perfection through successive cycles or unfolding ages of time. The most notable features of the already discovered interior are the grand gallery, king's chamber, queen's chamber, chambers of construction, the entrance passage, and telescopic gallery, so called because it is in the form of a perfect telescope, proving that the pyramid was designed for astronomical as well as religious purposes. If monarchs have been buried within its walls, we must not forget that catacombs and churches have often done duty for each other, while St. Paul's, Westminster Abbey, and other noted houses of worship are mausoleums, wherein lie entombed the bodies of distinguished persons who have rendered special service either to religion or their country.

For many centuries no entrance to the pyramid could be found; many unsuccessful attempts at entrance had been made under the auspices of the governments to which Egypt had been successively subject. The cupidity of the Mohammedans or their curiosity, however, prevailed, and Al Mamoun's workmen at length effected an entrance upon the north side, which conducted them into an ascending passage 60 feet above the base. We must reserve for the next lecture a detailed description of the entrances and passages, and what they signify, taking you at once, this evening, to the grand gallery, which is $1881\frac{1}{2}$ inches in length, the number of inches evidently signifying the number of years in the astronomical cycle just

completed. This gallery is connected with the King's Chamber by a narrow passageway, representing a transitional period and time of general distress before the new era commences, which is signified by the King's Chamber, lofty, light, with perfectly modulated temperature, the best and most perfectly adapted to human needs, containing no other object to attract the human eye than a lidless sarcophagus unornamented by any inscription, but infinitely more eloquent as a type of the rending of the veil of Isis than any other emblem of universal enlightenment could possibly be. When the new era dawns, the universal spread of knowledge over at least all the civilized parts of the earth will enable the nations, everywhere, to practically, as well as theoretically, solve the problem of the pyramid, and interpret the riddle of the sphinx.

[The second lecture in this series will appear in our next number.]

. ANCIENT SPIRITUALISM.

II.

The "Oracular Women" of the past, called Sibyls, moulded, in a great measure, the powerful dynasties of antiquity. These women belonged to such remote ages of the past that very little can be said relative to their number or nationality. We hardly know even the meaning of the word Sibyl. According to some writers, it signifies "God's Counsel,"—while others of equal authority give its derivation from words signifying, "full of violent agitation." This last definition of the term refers directly to the physical and mental condition of the person while uttering prophecies. Some authorities claim that there was only one Sibyl; while others speak of three, four, and even ten. Ennemoser says, "This dispute about the number of the Sibyls may, however, be decided in the following manner: There is only one prophecy according to nature, one illumination, one counsel of God, but many prophets. There may be many enlightened, though there be only one sunshine, the rays of which produce various effects on various things. . . . as Pellitus had already perceived, when he said, "The spirit of prophecy, like the counsel of God, is only one, but may be exercised by many; many may become celebrated through it. Also in respect to the period, no time is given,—it has always been as the light has ever been."*

From all the facts presented by ancient history we are forced to conclude that there were many Sibyls, or inspired women, who lived in different ages, and were of different nationalities. Probably, the most celebrated of all the Sibyls of antiquity was that of Cumæa. This woman was born near Troy, and from thence travelled to Italy. She was held in high esteem and greatly honored by the Latin people, because she foretold the rise, progress and destiny of the Roman Empire. It is said that she dwelt in a cave near the Arnesian lake; and it is said that her prophetic utterances were written on palm leaves, and then laid at the entrance of her cave, and that the winds bore them hence to their proper destination. When-

*Ennemoser's "History of Magic." Bohn's Edition. Translated by William Howitt. Vol. I, p. 424.

ever she gave her prophecies orally, she is said to have been greatly agitated. Virgil thus describes her entrancement:

“Aloud she cries,
 ‘This is the time! Inquire your destinies!
 He comes! Behold the god!’ Thus, while she said,
 And shiv’ring at the sacred entry staid,
 Her color changed, her face was not the same,
 And hollow groans from her deep spirit came;
 Her hair stood up, convulsive rage possessed
 Her trembling limbs, and heaved her laboring breast.
 Greater than human kind she seemed to look,
 And with an accent more than mortal spoke.
 Her staring eyes with sparkling fury roll,
 And all the gods came rushing on her soul.
 Struggling in vain, impatient of her load,
 And laboring underneath the ponderous god.
 The more she strove to shake him from her breast,
 With more and far superior force he pressed,
 Commands his entrance, and without contest
*Usurps her organs, and inspires her soul.**”

The above description of the entire process of entrancement, as revealed in outward symptoms, given by the poet Virgil, who was born about seventy years before the Christian era, would apply with equal force and accuracy to many of the modern manifestations of spirit-power. We would call your attention to the gradual usurpation of the body by the spirit. At first, a shivering is mentioned, probably like the first faint tremor felt in the hands, arms and various other portions of the body by sensitives at the present day, either at the beginning of entrancement, or in the higher states of inspirational ecstasy. Then, he speaks of the change of color, and that complete transfiguration which soon took place, “and her face was not the same,” and “Greater than human kind she seemed to look.” And, lastly, when the God, or Spirit, has usurped all her organs, “inspires her soul.” A more perfect and complete delineation of the entrancement of a medium could not be written at the present day.

Plutarch says that this wonderful woman foretold the eruption of Vesuvius, and the destruction of Pompeii, Herculaneum, and Stabeia. The great historian speaks of this prophecy in the following words: “Was not that last event of Cumæa proclaimed by the Sibyl long beforehand? I speak of that fiery eruption of the mountain, of that swelling of the sea, of that throwing up of burning rocks, and wind, by which so many cities are destroyed, so that no wanderer has again met with a trace of them.”

Many chapters might be written filled with the wonderful prophecies of the “Sacred maid” of Cumæa, gathered from the pages of the most eminent historians of the past. But enough has already been written to bring out clearly and forcibly the fact of her mediumship, and justify the writer in presenting the above brief account of a most wonderful and gifted woman.

ZELOTES.

* Dryden's Translation of Virgil's *Æneid*, Book VI.

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THE ANNALS OF THE TLASKANS, OR THE HISTORY OF TLASKANATA.

WRITTEN BY GEO. A. FULLER, UNDER SPIRIT CONTROL.

CHAPTER II.

THE LEGEND OF OMN-QUITLAN.*

The legendary lore of the Tlaskans is almost exhaustless. From some of these legends we may glean some knowledge of their early religious beliefs. The one concerning the sacred idol, Omn-quitlan, is both touching and beautiful. It also reveals to us peculiar traits of Tlaskan character. This race brought from their northern home two sacred objects, the idol Omn-quitlan and the Sacred Record. The idol had been, in all their journeyings, an object of constant solicitude; it was not only valuable on account of its being the earth image of Omn, but also on account of the materials of which it was composed. It was three feet high, and of the image of a man; the head was made of the finest gold, with eyes of flaming rubies, held in their place by bands of gold; its body was of the finest silver; its arms and legs of copper, with hands and feet of iron; its lips were slightly apart, and its right hand uplifted, as though giving a command. Upon its left breast, over the heart, was an immense diamond, held in its place by threads of gold and copper, beaten and twisted together.

This idol had been, during all the journey, in the hands of the priesthood, and was now deposited with the high priest of the central section, and here it remained as an object of worship, unmolested, until the council, composed of the rulers over the five sections of Tlaskanata, assembled at the central city. Then the high priest, followed by all the other members of the sacred order, with solemn prayer, bore the idol to the hall where the council was assembled. They were met at the doorway by Xanthuntl, the oldest of the five, who cried aloud: "Holy Priests of Omn and Tha, welcome to the council chamber of Tlaskanata; bring forth the sacred Omn-quitlan, that the nation's rulers may offer homage." Then all the rulers knelt, while the priests, dressed in the long flowing robes of their office, entered, bearing aloft the sacred image, chanting:

"O, Sacred Omn! Everlasting power,
Whose voice the elements in fear obey;
Hear thou a Nation's voice upraised in prayer.

O, Sacred Tha! Whose everlasting light,
Gives life and strength to all created things,
Hear thou a Nation's voice upraised in prayer."

Then the council, with solemn accent, respond: "Sacred Omn and Mighty Tha! in thy works we behold thy power, and acknowledge that without thine aid we can do nothing. We ask that thou wilt be with us in all our councils, and we promise to bow before thee and offer sacrifices upon thine altars forever." Then

* Omn-quitlan—Omn, "Supreme power or God." Quitlan, "Earthy," composed of materials taken out of the earth, such as minerals, precious stones, etc.

the priests with their sacred charge retired from the council chamber, leaving the rulers alone.

The first question that came before the assembly was the necessity of giving appropriate names to the different sections of the country. After some little discussion the following names were decided upon: *Thalenque** for the northern section; *Thsōntique†* for the western section; *Zantique‡* for the southern section. Then arose a sharp discussion as to which of the two remaining towns should continue to hold the sacred image, and be the seat of government. *Sebactu-Onratl*, ruler over the central section, said: "The central section must be the home of *Omn-quitan*. Here his temple must be built, for in all the land of *Tlaskanata* there is not a more convenient point, of easy access from all the four outlying provinces, and the name of this place may be given without further hesitation, *Thalomque§*—the place of *Tha* and *Omn*." When he ceased speaking, *Neōntu*, of the eastern section, sprang to his feet, and addressed the assembly in the following eloquent language: "O, *Tlaskanata*! Hear the voice of one who reveres the sacred *Omn* and fears the mighty *Tha*. When *Tha* mounts his chariot in the morning, he drops a smile of approval upon the land of *Neōntu*, and kisses the newly born city with his first rays of light, then passes quickly o'er the land of *Sebactu-Onratl*, and seeks his rest amid the hills of the land of *Xanthuntl*. How tenderly he takes his leave of *Xanthuntl*'s land! how peacefully he rests beyond the sacred mountains until the morning comes, and then with impatient tread hastens to the land of *Neōntu*. He is the messenger of *Omn*. His temple and that of *Omn* should be one temple, even as the sacred image symbolizes the divine unity, and should be either in the land he greets first, or that over which he lingers, as if it were painful for him to say farewell, my own beloved land. In the eastern section are the mountains of the rising sun; in the western are the mountains of the setting sun; but what has the central section besides the sluggish waters of *Xantlippe*? Can this water attract *Omn*, the pure? Does he delight to bathe in the muddy waters of *Xantlippe*, filled with the refuse of the surrounding country? In the hills of the east and of the west are to be found pure waters issuing from the bosom of our ancient mother; here *Omn* can either bathe or slake his thirst. In either the west or the east the temple of *Omn-quitan* shall be built." Then followed a long and heated discussion without any conclusion being arrived at. When the session closed, *Xanthuntl*, *Quitsetl*, and *Neōntu* proceeded immediately to the home of the high priest, and demanded the idol *Omn-quitan*. They were refused, and *Neōntu*, raising his spear, with one quick thrust pierced the heart of the priest, and he fell dead without a groan at their feet. Then, rushing into the house, the assassins seized the box containing the precious image, and, under cover of approaching night, withdrew unmolested from the city. All night they traveled toward the rising sun, and, just as the first faint rays of light were let loose, they reached a cave in the side of the nearest peak of the range called *Sebas-Thaentos*, known as

* *Thalenque*—*Tha*, "fire"; *len*, "place"; *que*, "where." "The place where fire is."

† *Thsōntique*—*Tha*, "sun"; *Ont* (*ontu*), "setting"; *l* (*len*), "place"; *que*, "where." "The place of the setting sun."

‡ *Zantique*—*Zant*, "quiet." "The place where quiet is."

§ *Thalomque*—"The place of *Tha* and *Omn*."

Sebu-Entl,* signifying "Mountain of Death"; so named because being of volcanic origin, and covered with lava and ashes; no living thing was to be seen upon the entire mountain. There were many caves here, subterranean passages, through which rivers of liquid fire once flowed, but now, empty and desolate, remained as mementoes of the mighty work of Plutonic forces that once heaved the earth's bosom. Here the three rulers, selecting a passage difficult to enter, succeeded in getting the box containing the idol far into the bowels of the mountain. Returning to the daylight the three men fell on their knees, and each placing his right hand over his heart, and raising his left hand toward the rising sun, swore that the idol should never return to the central section; also promising to build it a temple wherever it should direct, and implored the blessing of the sacred Omn and the mighty Tha.

CHAPTER III.

THE SEARCH.

When word was brought to Sebactu-Ontratl that the High Priest had been assassinated, and the sacred image stolen, he immediately sent men to search for Neõntu, all of his suspicions centering upon him, and without delay, he went to seek council with Xanthuntl, Atmontque and Quitzetl. He was able to find only one of the rulers, Atmontque. Then the truth flashed upon his mind that the other rulers were leagued together. His messengers returned without tidings of Neõntu; all that could be ascertained after the most rigid investigation had been made was this: "That an humble laborer had seen three men, the previous evening, bearing something heavy, and moving, evidently as rapidly as possible, towards the east. After obtaining this information, the ruler desired to consult with the Priesthood before taking any steps to recover the lost image. He finds them busily engaged preparing the body of the High Priest for burial. He is advised by them—first, to bury with solemn rites and ceremonies the body of the Priest, then offer a sacrifice of ten human beings on the now deserted altar of Omn-quitlan. Accepting this advice he makes all necessary preparations for the solemn rites. He orders the tomb, which had been built at great expense for the use of rulers and priests, to be put in readiness to receive the honored dead. Slaves were despatched to the neighboring forests, who quickly return laden with huge branches of Sebruntl, whose glossy evergreen leaves and pure white flowers, symbolic of purity and immortality, are hastily grouped into various fanciful designs, to be used as decorations for the tomb. A rude altar, composed of blocks of hewn stone, in the form of the letter Itlan (of the same form as the Greek Delta), faced the tomb. The altar was ten feet high, and its summit was reached by stone steps. Upon its summit was hollowed out a place of the shape and size of a human heart; under this basin was a place where the sacred fire was kept burning night and day; under the stairway was a door which opened into the chamber of Lenthaka†; none but priests were ever allowed to enter this sacred room. This altar, or rather stone temple, was also decorated with Sebruntl.

The body of the High Priest, having been carefully embalmed, was dressed in the

* Sebu-Entl—Sebu, "mountain"; Entl, "death." "Mountain of Death."

† Len-tha-ka. Len,—place; Tha,—fire; ka,—sacred; — "The place of sacred fire."

robes of the priesthood, and then wound with narrow strips of cloth woven from the bark of a tree, and then placed on a long and wide bier. Then the procession was formed; Sebactu-Ontratl was at the head. Then followed four priests bearing the body; then two soldiers, and finally the whole people. As they marched toward the altar, the priests chanted, in low and solemn tones:

“O, sacred Omn! Thy presence we invoke;
Hear the wailings of thine holy people,
As they unto its last resting place bear
The loved and honored dead, thine own High Priest.”

Wail after wail arose from the assembled nation as a response to the chanting of the priests. When the Ruler reached the altar steps he pauses; instantly the door at the foot of the stairway opens, and two priests emerge, dragging a naked human being, and immediately mount to the altar, pausing upon the topmost step. Then they are joined by two more priests, one carrying a bowl and the other a knife. They place the victim upon his back, cut a hole in his left side, tear out his heart, and, catching the flowing blood, a door is opened in the upper step and the body is pushed through the aperture and is lost from sight. The priest, with the heart in his hand, raises it toward Tha (the Sun), exclaiming: “Receive, O Tha, receive this offering, and be merciful unto Thy children who mourn their great loss.” Then he hurls the heart into the basin upon the summit of the altar, where it is rapidly consumed by the heat from below. The other priest, holding the basin of blood, dips one hand into it, and, shaking the blood into the air, cries aloud: “O, sacred Omn, we consecrate the blood of this innocent one unto Thee; grant that it may appease Thy wrath, and let Thy favors return once more unto Thine own people.” Then he throws the remainder of the blood upon the heads of the people congregated at the base of the altar. Then both priests, having descended from the altar, enter the sacred chamber, and the procession proceeds to the sepulchre. Here they deposit the dead, then return to their homes only to prepare for still more bloody rites when to-morrow’s eve shall appear.

The remembrance of such cruel and heartless deeds in the name of religion makes me shudder even now. O sacred Omn, invisible, eternal Power, what cruel deeds in Thy pure name have been done. Human hearts have thrilled with Thine ever-present love; and human hearts, through priestly machinations, have quailed with fear at the utterance of Thy sacred name. And even to-day, although in a more refined manner, priestcraft asserts its hellish rule. But the Sun of Truth appears, and the dark spirit of religious fanaticism gradually fades away.

My pen refuses to relate the horrible deeds which the next day’s sun looked down upon in the land of Tlaskanata. Ten innocent men in the prime of life murdered in the sacred names of Omn and Tha. Nearly the entire day was consumed with religious rites, feasting and revelry. The next day Sebactu-Ontratl, with two Priests and a hundred warriors, started toward the East in search of the missing image and the assassin Rulers. Through a swampy district they marched toward the land of Neöntu. After two days’ journey, as they approached the village, they were assailed by a shower of arrows. Speedily his warriors returned the fire. After a desperate encounter, Sebactu-Ontratl marched into the village, the warriors of

Neöntu flying in every direction. Neöntu was taken prisoner, and Xanthuntl and Quitzetl fell while the battle was raging. Neöntu's life was spared on one condition, namely, that he would restore the sacred image of Omn-quitlan to Sebaetu-Onratl.

Guided by Neöntu, the followers of Sebaetu-Onratl, after a night's rest, journey toward Sebu-Entl. Having arrived at the base of the mountain, they ascend to the cave where the image is deposited. After Neöntu had obtained the box containing the image, it was given into the hands of two priests, who, being accompanied by four slaves, allow them to take charge of the burden. Then having descended from the mountain, they direct their footsteps towards the Central Section. Having arrived there safely, and their sacred charge not only put into the custody of the priesthood, but also guarded by a hundred soldiers, men are immediately dispatched to the quarries in the mountain to get out huge stone blocks suitable to build a temple for Omn-quitlan. Men are also sent into the far West for the purpose of obtaining rare timber; and still other men are sent to trade with the nations of the South for gold and silver. Then Sebaetu-Onratl calls a council of all the sections of Tlaskanata, and proclaims himself Ruler over the entire Tlaskan nation.

Meanwhile the labor on the temple goes on; a great pyramid of earth is raised up, and one by one the huge stone blocks from the North are brought to its base, and by means of mechanical contrivance are raised to its summit. The timber also arrives from the West, and is used in the construction of the temple. The messengers arrive from the South, heavily laden with gold and silver, which is immediately appropriated in the ornamentation of the temple. Twenty years of labor complete the work. The interior is divided into seven large chambers: the first is for the priests, where they keep their robes and insignia of office; the second for the "Sacred Record"; the third for public worship; the fourth contained an altar and all the presents presented to the Gods; the fifth contained the sacred image; the sixth, called the Gateway to the inner mysteries, was where the priests performed certain sacred rites before entering the seventh chamber, where was kept continually burning the sacred fire.

After the temple was completed, it was dedicated with solemn and cruel rites to Omn and Tha. One hundred men, one hundred women, and one hundred children were sacrificed in one day, and the temple echoed with human groans, and was deluged with human blood.

But let us pass over, without further comment, the pageantry, the solemn rites, and cruel ceremonies, which transpired at the dedication of the temple of Omn-Tha, in the city of Thalomque. Omn-quitlan having been borne through all the streets and bathed in the waters of Xantlippe, was placed in the chamber in the temple consecrated to this one especial use. The sacred fire kept alive by the priesthood, for countless generations, was borne from the chamber under the rude stone altar to the place in the temple constructed for this purpose. Everything prescribed by their religion was scrupulously performed, and when night came, and all was quiet once more in Thalomque, the distant rumbling in the mountains of the North, and the lurid sheet of flame that ever leaped up into the sky, seemed to betoken the presence of a more sacred Omn and a mightier Tha than that of the dumb and unfeeling idol.

SPIRIT VOICES.

WHEN the golden sunset flushes
On the brow of western hills,
When the deepening twilight hushes
Noisy song birds' joyous trills —
When the trembling daylight lingers
At the portals of my room,
And the angels' noiseless fingers
Draw the curtain on the gloom —
Then I sit me down and listen
To the angel voices near;
Do you ask why tear drops glisten?
Do you ask why falls the tear?
Then there comes the sweet, bright vision
Of a form once dear to me,
Now she walks the fields Elysian
Smiling, happy, joyous, free.
And she speaks glad words of cheering,
Helps me o'er life's weary hill,
Closer to my side appearing
Whispers, "*I am with you still.*"
With you still to bless and cherish
Will I watch and love and wait,
Till your mortal form shall perish
And you pass beyond the gate."
Tears fast down my cheeks are streaming
As I gaze on faces fond;
Can it be that I am dreaming?
Do I see the home beyond?
Oh! the beauty and the brightness
Of that peaceful, heavenly land!
Oh! the radiance and the whiteness
Of that fair-robed angel band!
Come, ye angels, come still nearer, .
Make us all your presence feel;
Make to me the vision clearer,
From mute lips remove the seal.
Thus in one, the two worlds blending
Doth the picture seem complete;
While thou art our steps attending,
We will listen at thy feet.

EMMA MINER.

Let us stand on our own basis, at any rate, on such shores as we ourselves can get. On frost and mud, if you will, but honestly on that; on the reality and substance which nature gives us, not on the semblance, or the thing she has given another than us.—*Carlyle.*

Editorial Department.

ORGANIZATION.

We have always urged upon Spiritualists systematic organization for practical purposes; and as the years roll by we feel more keenly the necessity of more thoroughly planned efforts in this direction. Several years ago we wrote as follows on this subject:

Without organized and systematic effort, Liberalism cannot compete with the thoroughly trained and organized forces of superstition. Long ago the church perceived that strength lay not so much in numbers, as in a thorough system of organization. They seized hold of this fact, and, organizing upon a religious basis, established a church rooted deep in the sympathies of man's religious nature. Spiritualists and Liberalists have been slow to learn this important lesson taught them by the churches. It seems as though Nature, whom all liberalists claim to revere and love, would teach them the necessity of organizing for mutual improvement, and for the protection of individual rights; but the majority of liberalists have come from under the shadow of the church, and on the principle of the old adage, "The burnt child dreads the fire," they keep aloof from every form of organization, for fear it may fetter the soul that "fain would be free." Coming, as they do, out from under the dark clouds of superstition, their eyes are blinded by the dazzling light of freedom. Their minds have become embittered toward the church; her rites and ceremonies, once held to be sacred, now appear to be foolish and childish in the extreme. Conscious of the fact that they once were slaves to dogmas, they have come to believe that organization is synonymous with stagnation, crystallization and mental death.

Yet, in spite of these drawbacks, the liberals have made many attempts at organizing their scattered forces. Nearly all these attempts have proved abortive. Nearly all our state associations have fallen into shapeless wrecks. or, with a few exceptions, still live to eke out a precarious existence. Our local societies are not more firmly established than the State associations.

One reason, and, perhaps, the most important of all, why so many of our organizations have proved a failure, lies in the fact that we have almost completely ignored the circle, which is the foundation upon which modern spiritualism rests. Our first work, then, should be to establish circles in every section of the country for spirit communion and the development of mediums. Out from these circles should originate local societies, and the circle should not be discontinued when the societies are formed. They should occupy the same place in the spiritual church as the prayer meeting does in the Christian church. There all our forces should be conserved that they may be utilized for the benefit of humanity. From the prayer meeting goes forth a powerful psychological influence that aids materially in the upbuilding of the church. May we not be able to utilize that vast psychological power, now almost entirely wasted in our spirit-circles, in building up and cementing together our societies organized for the purpose of "enlightening the world?" And would this not become a means of promoting harmony among local societies? In localities where circles are regularly held, we always find the deepest interest manifested in spiritualism. And this, most certainly, is a natural result, from the fact that spiritualism rests upon mediumship as its corner-stone—and mediumship depends upon the circle for its highest phases of development.

We also believe in the absolute necessity of a religious basis to all our organiza-

tions. Not that we would restrict our societies to the narrow confines of a petty sectarianism, but, on the other hand, would seek to make our platform of principles so broad and comprehensive that it would embrace within its fold all humanity. The idea of a "religious basis" need not deter any one from uniting with us, for even the most radical person will admit the necessity of religious culture. From a careful study of science we learn the best methods of moral, spiritual and intellectual culture. And thus, through individual growth, will the interior doorways of the soul be thrown open toward the Infinite. Then it is that our aspirations soar away into the limitless sea of truth. The study of the Infinite, as manifested in nature, must produce a salutary effect upon human characters. Emerson says: "When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."

Again, man's social requirements have been overlooked in nearly all our organizations. Music, poetry and art, alike appeal to the social nature of man. But how little attention have we given to these most powerful agents in our organized efforts; also all entertainments that tend towards enlarging and refining the senses, and developing a higher moral standard, are healthful in their nature and should become aids in man's intellectual and moral advancement.

We do not propose to sketch a complete plan of organization, but have made a few simple suggestions which, we believe, if carried out, would aid materially in advancing the cause of spiritualism, and also enlarge its sphere of usefulness. We have confined our remarks to local societies and circles, because we believe that all other necessary organizations will grow out of healthful efforts in this direction.

CORRESPONDENTS, in order to be promptly attended to, should bear in mind the fact that there are three departments to the magazine. All business letters referring to subscriptions, and orders for copies of SPIRIT VOICES, donations for the work we are engaged in, advertisements, and also all business of the N. D. C., should be addressed to Dr. Jas. A. Bliss, 121 West Concord Street, Boston, Mass. Articles for publication, books for review, notices of meetings, conventions, and appointments of lecturers and mediums, should be sent to Geo. A. Fuller, Dover, Mass. All records of circles and statements of phenomena should be sent to Mrs. G. Davenport Stevens, 136 Chandler Street, Boston, Mass. By observing the above directions you will assist us greatly in our work, and place your requests where they will be considered at once.

WE desire to have all our readers distinctly understand that there are three separate individualities associated with the work of this magazine on the material side of life, and these individuals hold themselves responsible only for the thoughts, statements and methods of expression found in their departments of the magazine. While they work together harmoniously with one object in view, they may differ widely with regard to the best methods of furthering the great reformatory movements of the present century. Therefore, since we neither desire to stultify individual growth nor impinge the mental freedom of any one, each will give expression to the highest thought and the loftiest inspiration he may be capable of receiving.

THE great iconoclast, Robert G. Ingersoll, has again visited Boston. This time he delivered his new lecture "Which Way?" and, as usual, had an overflowing house. Much of his lecture we could accept. His bold attacks upon the dogmas of the past, still clinging to the skirts of modern Christianity, were justifiable. They have outlived their day of usefulness, if they ever had one, and have become a disgrace to the enlightenment and culture of the nineteenth century, and must soon take their place in that great graveyard of the past where sleep so many of the follies of men. We fully appreciate the work in this direction in which Col. Ingersoll is engaged, and we think that we can already perceive the influence of his thought upon the Christian Church. In a sermon recently preached by Rev. R. Heber Newton, on "The Good Evil of Mr. Ingersoll," we find the following pertinent remarks pointing in this direction: "Let me frankly own to you that I believe that Mr. Ingersoll, in his rough attacks on religion, is doing a real service to the cause of enlightened religion. It does not look so to the devout believer, but he who knows the extent and depth of the obscurantism which prevails within the churches, will be forced to admit that even such coarse attacks upon the faith in Christendom have their part in forcing forward the growth of reasonable religion. So profound is my conviction that the life of religion depends upon its being reasonable, upon its being freed from the burdens of superstition, and upon its being made absolutely open to all human thought, that I, for one, can admit, even in the coarse and irreverent wit of our western orator, his service toward this end. But, from such stinging attacks, must come a deeper conviction on the part of the church that there is that in the body of its beliefs which lays it open to such trenchant blows. Consider what is meant by such a system of thought as Calvinism. Consider what awful blasphemy the doctrine of hell really is. Consider what a fetich men have made out of the Bible."

In reading the liberal and highly interesting sermons of Alger, Newton, Savage, Chadwick, and many other refined and scholarly men, we are apt to lose sight of the theological Christianity, and forget that such a thing exists. These men have outgrown the church, and are preaching wiser and better thoughts than Christianity ever knew. We should have said, rather, that they have outgrown the narrow and petty limits of sectarianism, and preach a philosophy and religion that has felt the thrill of progress. They have entered the broad fields of rationalism, and invite the criticism of the world's best thinkers. As Chadwick says, "The cause that will not stand an honest laugh cannot too quickly perish. In the struggle for existence among social tendencies, the survival of the fittest is secured by nothing more effectively than by the ridicule of what is obviously erratic and absurd." And this is equally true of the absurd in religion.

But this liberal and progressive tendency manifested in Christianity is not what Ingersoll attacks. He perceives the taints of Calvinism still lingering in the sanctuary; and that the majority of christian ministers still preach of a tyrannical God as ruling the universe; of the lurid fires of hell — and speak of their Bible in the same manner as the ignorant savage does of his idol carved from wood or stone. At these absurdities, and not at the refined culture of the liberal Christians, should be hurled the denunciations of all who have the good of humanity at heart. But a wise discrimination should be exercised, so that the reformer will not lose "his

head in the fire of his onset." We may go too far in our work of destruction, on account of our great zeal in removing all obstacles in the pathway of human progress.

But what does Ingersoll offer in the place of Old Theology? The faith of the past is destroyed; the religious homes of our ancestors are demolished, and the multitude of human beings are turned loose into the cold, barren and shelterless fields of materialism. And what have we left after this work of destruction? In the place of slaves to creed and sect, we have free men and free women, and if they stand on the very verge of materialism, human love will be all-sufficient to rescue them. And this great Infidel emphasizes over and over again the power and influence of love. In our estimation, this alone will be sufficiently powerful to bring eventually all humanity into the genial warmth of that religion that holds in its hands the indisputable facts that will convince the world of man's immortality.

In the light of that absolute knowledge, which has been vouchsafed to us, we can extend a most cordial welcome to all the world's great thinkers who are laboring to disperse the dark clouds of superstition and ignorance, which have originated in man's false conceptions of religion. While they uproot the tares and prepare the soil, we will sow the seed that will produce a beautiful harvest in after years.

WHAT THEY SAY OF US.

SPIRIT VOICES.—The first number of a monthly magazine of thirty-six pages, bearing the above name, and having for its motto "Enlightened Mediumship the Salvation of Humanity," has made its appearance. It is very creditably edited by the well-known lecturer, Geo. A. Fuller, who in his "Salutatory" says, after referring to the early days of Spiritualism, and to the fact that then to be a Spiritualist and a medium one was obliged to endure the derision and buffeting of a cold and unsympathizing world:

"We recognize mediumship as the corner-stone of Modern Spiritualism, and its psychical and physical manifestations as absolutely demonstrated facts; and shall strive to give these ideas special prominence in the pages of our magazine. . . . It is our belief that this movement is in the hands of the spirit-world; that wise and beneficent spirits have watched over it from its inception, and that they can be trusted to the end. With this idea before us, we never seek to impose our conditions upon the spirit-world, but in the seance room conform to the conditions required by the guides of the medium, and use our own reason in judging of the results obtained."

The editor contributes to this number a lecture delivered by him in this city upon "Spiritualism, an Ever-Present Inspiration, and the Only Revelation of a Future Life," and the opening pages of the "History of Tlaskanata," purporting to have been given by spirits of those who in remote ages inhabited a portion of Central America. Mr. Fuller says the narrative was written by his hand without any volition of his own, the subject matter not entering his mind. An interesting account is given of a Christmas Eve materialization seance participated in by mortals and spirits, Mrs. Bliss being the medium. The new monthly makes a good start, and has our best wishes for its success. It is published at 121 West Concord street.—*Banner of Light*.

The first number of **SPIRIT VOICES** reaches us just as we go to press, giving us only time to say that it is a compact, well-filled magazine, containing matter of great and vital importance to all interested in the cause of human progress; we send our God-speed out to all connected with its issue.—*The New York Beacon Light*.

SPIRIT VOICES.—Two weeks ago we noticed that Dr. James A. Bliss was about to start a magazine with the above title, which of itself is enough to give assurance that it is to be a spiritual publication. If the title did not indicate clearly that it would be devoted to Spiritualism, the names of the editor and publisher, long before the Spiritualistic public, makes assurance

doubly sure. Dr. Bliss has been tried in the fire and not found wanting. In a letter recently received from him, we learn that it starts on a sure financial basis.—*The Spiritual Offering*.

The first number of SPIRIT VOICES" has reached us. It is excellent in its make up and quality of matter. There is room for a good spiritual monthly, and we wish it success.—*Light for Thinkers, Atlanta, Ga.*

SPIRIT VOICES is the title of a thirty-six page magazine published by the National Developing Circle, No. 121 West Concord St., Boston, Mass. We have received and read the first number, and find it filled with interesting matter—good paper and print. George A. Fuller, editor, Mrs. G. Davenport Stevens, assistant editor, and Dr. Jas. A. Bliss, business manager, should conduce to success in every particular. We cannot have too many spiritual papers and magazines if they can be supported. Every paper and periodical is a light shining on theological darkness, and if the spirit of love run through its pages and is otherwise true to its mission, it will contribute to lift humanity into a higher life through soul power. Price, \$1.50 per year; single copies, 15 cents, postage free.—*The Rostrum, Vineland, N. J.*

Just as we are going to press, we have before us the first copy of a new magazine, SPIRIT VOICES, Mr. Geo. A. Fuller, editor, Mrs. G. Davenport Stevens, associate editor, and Mr. James A. Bliss, business manager. As it is too late for any extended notice, we will only say, in passing, that it is beautifully printed; and, knowing Mr. Fuller's ability, we have no doubt it will be worthy of the utmost confidence.—*Facts Magazine*.

Our Letter-Box.

MASSACHUSETTS.—*Boston*.—W. J. Colville writes as follows: "Editor of SPIRIT VOICES,—Dear Sir: I wish to write a few lines for your second issue for February, 1885, to express my warm appreciation of the truly excellent contents of SPIRIT VOICES for last month. The first number is so extremely well got up, its contents so varied and interesting, that I can but feel assured that your valuable and highly instructive magazine is destined to fill an unique and most influential place in current literature. I shall do all in my power to so advertise it as to increase its circulation. It only needs to be known to be fully appreciated as it deserves. If at any time my pen can be of service, I hope you will call upon me for contributions, which I shall be most happy to furnish, so far as my crowded time will permit."

Needham.—Mrs. Ella Trevette Staples writes: "The first number of SPIRIT VOICES received last night, and having a few moments to myself to-day I thought I would improve the time by telling you how pleased we all are with your nice magazine. It is made up in very fine style, the contents very interesting, the paper fine and firm, and the type clear and neat, and last, but not least, in my estimation, the terra-cotta covers are quite attractive. It was very gratifying to me, too, to find my little rhyme printed without a mistake; it is so seldom that I find one of them printed and punctuated just as I desire. We all have your success very much at heart, and hope that you may be encouraged and helped at every turn, not only by spirits immortal, but spirits in the mortal form."

CALIFORNIA.—*Courtland*.—Mrs. J. B. Green writes as follows: "Please find enclosed postal order for the sum of five dollars, for which give me credit for one year's subscription to SPIRIT VOICES, and use the balance for the benefit of the N. D. C. We have very few spiritualists in this vicinity, some having removed to other sections of the State during the past season, yet I will endeavor to add a few subscribers to your list soon. Often do I live over the past summer, the pleasant days spent at Onset and Sunapee, and in imagination spend an evening in Mrs. Bliss' circle-room, but I fear I shall be obliged to wait until I pass to the other side of life before I will have the opportunity of visiting those places again, and enjoying those remarkable scenes, I am so far away from my Eastern friends. But when I do pass into that other life, you may expect to see my face peering between those curtains of the cabinet to greet the pleasant acquaintances of the past summer. My sister, Mrs. Crombie, writes me that she often visits the

stances of Mrs. Bliss, and invariably meets our darling Albert, with other dear ones from the Summer Land. May you meet with unlimited success in the N. D. C. movement, and the publication of *SPIRIT VOICES*, are the wishes of myself and husband."

NEW HAMPSHIRE.—*Lake Village*.—Mr. J. M. Cook writes: "I can hardly express my pleasure in receiving the first number of *SPIRIT VOICES*. Its text, 'Enlightened Mediumship the Salvation of Humanity,' has the right ring to it. We can hardly comprehend how close are our relationships to the spirit-world, and how great our dependence upon our angel-loved ones for assistance. I was deeply interested in Mr. Roberts' account of Blackfoot and his work. I shall certainly try to organize a Developing Circle here as soon as practicable. The entire magazine is filled with startling and new ideas from the spirit-world. My words are too weak to express my heartfelt thanks to the spirit-world for all that they are doing for us, and I would not forget their mediums; may every blessing be their's. May success attend all your efforts to 'enlighten' humanity."

RHODE ISLAND.—*Woonsocket*.—Capt. H. H. Brown writes as follows: "Thanks for the magazine you sent me. You have done your work well. The lecture is good, and I am glad to see the 'Annals' among its contents; I shall follow them with great interest. I wish success for *SPIRIT VOICES*."

VERMONT.—*Bristol*.—Mr. A. E. Manum writes: "The first number of *SPIRIT VOICES* is received, and I will say now that I am greatly pleased with it, *except I wish that it was twice as large, and weekly instead of monthly, and would gladly pay the difference in price.*"

Among our Workers.

During the month of January the editor of this magazine has been very actively employed on the platform. Sunday, January 4th, he lectured at Clinton, Mass., in Good Templar's Hall. The audiences were large, enthusiastic, and intelligent. The society is in an excellent condition, and all its affairs are managed in an efficient manner. January 10th, 18th and 25th he lectured in the Ladies' Aid Parlors, Boston, Mass., for the Mediumistic Phenomena Association. We give below a summary of the work as presented by the secretary of the society, in his report in the *Banner of Light*:

The Mediumistic Phenomena Association held a very interesting meeting at its regular place of convening, the Ladies' Aid Parlors, on Sunday, January 11th, at 10.30 A. M. Mr. Geo. A. Fuller gave an instructive and animated address on "The Religion of Spiritualism and its Relations to Science." He claimed that no apology was needed from spiritualism, but that the apology should come from those who did not investigate its facts, which were sufficient to convince the entire thinking world. We take no one's word, but satisfy ourselves. Its truths belong to all ages and all people, and it is the key which unlocks the mysteries of the past. It is grand on account of its humanity, for while other systems claim their grandeur on account of their divinity, spiritualism lifts its believers to higher places and action, and is a gospel of glad tidings, as it supplies a knowledge of immortality instead of faith. Science has attacked spiritualism only to be converted to its truths. Mr. Fuller held an attentive audience until 12 o'clock, when Mr. John Wetherbee "shadowed" him with a short address, continuing the inspiration. Mrs. Bliss followed with a few remarks.

On Sunday, January 18th, Mr. Fuller addressed the same Association at 10.30 A. M., and the *Banner* gives the following notice:

Mr. Fuller's guides took for their text, "He giveth his angels charge over thee." This saying was reiterated by one who knew of the authority for its truthfulness. Jesus, and likewise his disciples, apostles, and Christian fathers, knew that under the symbols of what were preserved as sacred writings were divine meanings, and that angels had charge over and communed with them. This gave them strength to endure the cruel persecutions of those who would crush out spiritualism in those early days, and the cry "Not my will but thine be done," was uttered in the full confidence that they were martyrs for truth, and were sustained and comforted by angels. The communion of spirits, and their interest and assistance in the every-day duties of life, has been overlooked by the church for nearly fifteen hundred years, but the manifestations of the last thirty-six years have breathed out upon a waiting world proof of immortality and the communion of angels. Modern spiritualism has come to work a regeneration, and make itself felt

in our homes seven days in the week, and angels have charge over us to encourage us to erect for ourselves a temple from the rocks of human character. Visit an artist's studio; the rough, rude block upon a pedestal may offend your eye, but in it the artist sees a model of beauty, which only requires the clearing away of the chips to reveal its masterly proportions. Spiritualism, although derided in the past, has become the most popular item in the world. Mr. John Wetherbee favored the Association with his characteristic conclusions of a very interesting and instructive lecture.

At the Ladies' Aid Parlors, Sunday, January 25th, Dr. Jas. A. Bliss made the opening remarks, and introduced, as the lecturer, Geo. A. Fuller, who spoke for fully an hour upon "Enlightened Mediumship the Salvation of Humanity." He was followed by Dr. H. B. Storer, whose name has become a household word wherever spiritualism is known. Then Dr. Bliss, under control of the "Little German Doctor," spoke in a very able and eloquent manner, and Mr. John Wetherbee concluded the services of the morning. The president, Dr. Bliss, extended to Mr. Fuller and his guides the thanks of the society for the able lectures given on the past three Sundays.

Sunday evening, January 11th, we lectured before the spiritualists of Brockton, Mass., in Cunningham Hall, where a large audience greeted us. Spiritualism seems to be in a very flourishing condition in this place. Many of the ablest speakers have addressed them this season. Among the number may be mentioned W. J. Colville, Dr. H. B. Storer, Joseph D. Stiles, Capt. H. H. Brown, and Miss Jennie B. Hagan.

A great work is being accomplished by the Pennacook Club in Manchester, N. H. Mr. Geo. F. Rumrill, its president, is a live and energetic worker in the ranks of spiritualism. It was our pleasure to lecture before this club in connection with Mr. Edgar W. Emerson, the celebrated platform test medium, Friday evening, January 20th. The *Manchester Daily Union* contained the following report of our labors in that city:

The Pennacook Club, composed of spiritualists, conducted a public entertainment in Knights of Honor hall last evening that was very largely attended. George A. Fuller, of Massachusetts, who was the lecturer of the evening, is a forcible and eloquent speaker, and presented his views in a clear and interesting manner. He preceded his lecture by the rendition of Longfellow's "Haunted Houses," which he delivered very finely, after which he said: "The task that lies before me this evening is a pleasant one, though it may be difficult. I trust to have your indulgence while I make as plain as possible the cardinal points of spiritualism. The world is ready for a change in religion; in fact, it is changing now. Religion feels the effect of progress as well as science. The thought of God belongs to all religions. It belongs to Brahmanism as well as Christianity, and the conception of God as held by the people of to-day is a matter of growth. The conception of God to-day is not that of Moses' time; that idea was of a God who was a tyrant, but since the advent of Jesus Christ that conception has softened into a God of mercy as well as of justice. But modern spiritualism goes a step farther; it believes with Theodore Parker that God is not only masculine but feminine. The idea of the brotherhood of men existed before Christianity, ages before; but Christ was a living example of this doctrine, and he incorporated it into Christianity. As for the immortality of the soul, it is only a speculation in the Christian church; I might disprove it by the Bible. Christians only have faith in immortality, but I can prove it by demonstration of the present and from the New Testament, too. St. Paul left a complete catalogue of mediumistic manifestations. You say my work is done in the dark; well I can prove that nearly all the wonders in the Old and New Testaments took place in the dark. Spiritualism seeks to prove that man is immortal—it wishes to remove the darkness on this subject; it also seeks to reform the world, to raise the fallen. We have no Saviour upon whom we can throw our sins; we bear our own sins. We are laying the foundation of that mansion which we shall occupy when the mists have cleared away. This side the grave we build our character; this alone we carry to the next life. This no God can rob us of; this will stand forever. Edgar W. Emerson, a medium of this city, followed, and some thirty or more persons known to have died were identified by descriptions furnished by him while under the control of a spirit, which was announced to be 'Sunbeam.' The tests given on this occasion by Mr. Emerson were very pronounced. How any one can listen to him and then doubt their genuineness we can not conceive."

Mr. Edgar W. Emerson has the following engagements for February: the 1st and 8th, Troy, N. Y.; 15th, Newburyport, Mass.; 22d, Providence, R. I., and the 27th, Pennacook Club, Manchester, N. H., in connection with Mrs. M. S. Townsend Wood, of Newton, Mass.

Mrs. Juliette Yeaw, of Leominster, Mass., will lecture in Leominster, Feb. 8th and 22d, and in

Clinton, the 15th. This speaker should be kept constantly employed on our platform, as she is an able, eloquent and conscientious worker for humanity.

Dr. S. H. Prentiss, 23 Salem st., Worcester, Mass., is a most reliable clairvoyant. He has been located nearly twenty years in Worcester, and has a large business built up by the strictest attention to the duties of his profession.

Dr. Frank C. Pierce, who has met with excellent success the last two seasons at Sunapee Lake Camp Meeting, is located at East Putney, Vt., and is deserving of patronage.

Lucius Colburn, an excellent test medium, is now filling an engagement at Bristol, Vt. His recent trip to Stowe, Morrisville, Hyde Park, Eden, Troy, Fletcher, and Essex Junction, was very successful, and created considerable interest. Address, for the present, Bristol, Vt., care of Mr. A. E. Manum.

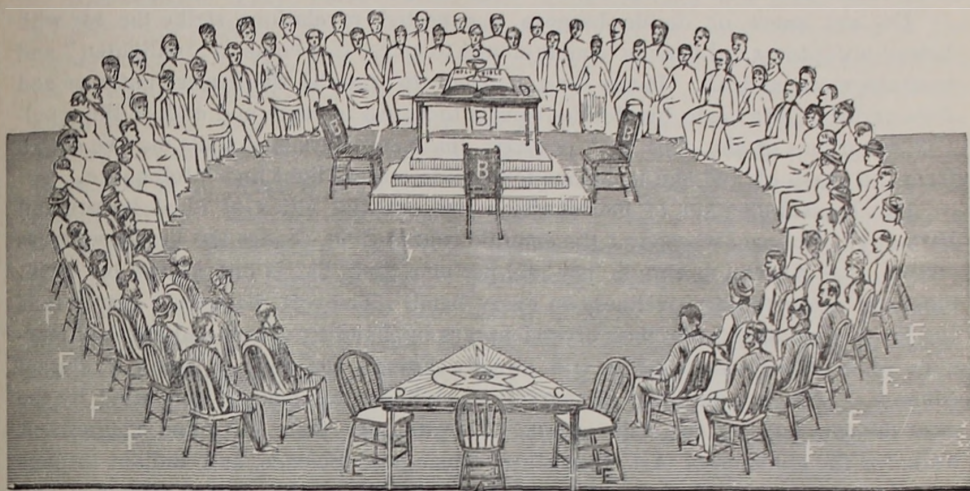
THE contribution furnished SPIRIT VOICES by Mrs. Codrington Finch, concerning the Berkeley Hall meetings, and printed in our last issue, was undoubtedly read by all our subscribers with great interest, and we are very glad to place before our readers the following brief summary of the work of that influential society from the same able pen: "The interest during January, at the Berkeley Hall meetings, has been fully sustained despite the extreme unfavorableness and severity of the weather during the considerable portion of the time. W. J. Colville was the lecturer on Sundays, Jan. 4th, 11th and 25th, and Mrs. Emma Hardinge-Britten occupied the platform Sunday, Jan. 18th. During February, Mr. W. J. Colville speaks regularly. During the month of March, Mrs. Britten will lecture the 1st and 8th, and W. J. Colville the 15th, 22d and 29th. The many receptions held by this society have all been very largely attended, and have been of the greatest interest. The Sunday services always commence precisely at 10.30 A. M. and 7.30 P. M. The public are always freely invited to attend, the expenses being paid partly by subscription and the remainder by voluntary contribution. The Ladies' Union, which meets every Monday, desires to thank its many kind friends for liberal support, and would remind all charitably disposed persons that its funds are utterly inadequate to meet the pressing demands deserving poverty is constantly making upon its treasury. Old clothes, fancy articles for sale, and indeed anything and everything that friends may send, will be most gratefully received and judiciously employed in relief of the deserving who are in need. Mr. Colville's work out of Boston is fully as important to the cause as his efforts in that city. He is open to engagements, anywhere within reasonable distance of Boston, for week-day evenings. He has recently visited Brooklyn, N. Y., Providence, R. I., Greenwich, Northampton, Greenfield, Mass., and many other places, where his lectures have called out large and very appreciative audiences. Mr. King, organist and pianist for Berkeley Hall Society, usually accompanies Mr. Colville out of town, and adds greatly to the interest of all the meetings. The accomplished vocalizations of Mme. Fries-Bishop add much to the enjoyment of all who attend the Berkeley Hall meetings."

CHILDREN'S DEPARTMENT.

It gives us great pleasure to announce that next month we shall add a Children's Department to our magazine. A young lady of sixteen summers will carefully edit this new branch of our work. We are very apt to forget our little ones, but this time we feel we are not "behind the times" in their estimation. All contributions for this department should be sent to Mrs. G. Davenport Stevens, 136 Chandler St., Boston. We hope all our "grown-up children" will call the attention of their little ones to this new departure, and urge them to contribute to make this part of the magazine interesting.

SPECIAL attention is called to the card of Dr. W. H. Allis, appearing in our advertising department. We can speak from personal experience when we say he is a first class magnetic healer. Last year we were in terrible pain, so that every breath "cut like a knife," and he relieved us of it entirely in less than five minutes. We most heartily recommend Dr. Allis to all the sick and afflicted as an honorable gentleman, of superior power as a healer. We regret our columns are so crowded we cannot give a more extended notice of his powers.

The National Developing Circle Editorial Department.



PLAN FOR ARRANGING SEATS IN N. D. C.

N.D.C. Developing Table. *A.* Chair occupied by Developing Medium. *B.B.B.B.* Vacant chairs, to recognize the presence of invisible spirit friends. *C.* Glass dish, filled with water, placed upon the open Bible. *D.D.* Altar. *E.E.* Chairs, to be occupied by sensitives selected by the Developing Medium from the Circle, to receive direct developing influences; male on the left, female on the right. *F.F.F.F.F.* Chairs, to be occupied by members of the Circle.

Given by Spirit William Verity, under direction of Spirit Faraday, Nov. 2d, 1884.

JAMES A. BLISS, Medium.

A GLANCE AROUND.

It is evident, to all earnest and intelligent thinkers, that a crisis is at hand in the history of human conditions. To those who listen in "enlightened" understanding to the rumblings of coming revolutions in religious, social and political principles, there comes a sense of grand possibilities for future posterity almost overwhelming in its divine magnitude.

Truth comes with startling distinctness from inspired tongues, and many among us shrink in dismay from the consequent battle against opposing forces. To these weak and timid ones, we would lend aid and sympathy in connection with the spirit-world, and beseech them to stand bravely for the spiritual elevation of manhood and womanhood, that generations to come may look back with love and honest pride upon an ancestry that placed spiritual purity and progression far above the value of worldly gains or honors. Only through the throwing off of selfish and corrupting elements, can man free himself from the influences of undeveloped spirits that seek at every turn to destroy the higher principles taught by Divinity.

It is a delight to look around and discover the tender youth and maiden, seeking spiritual light and development of mediumistic power. As future fathers and mothers, may they learn to study and understand themselves, that the homes they build may be fit places for the sacred responsibilities coming to them, and filled with

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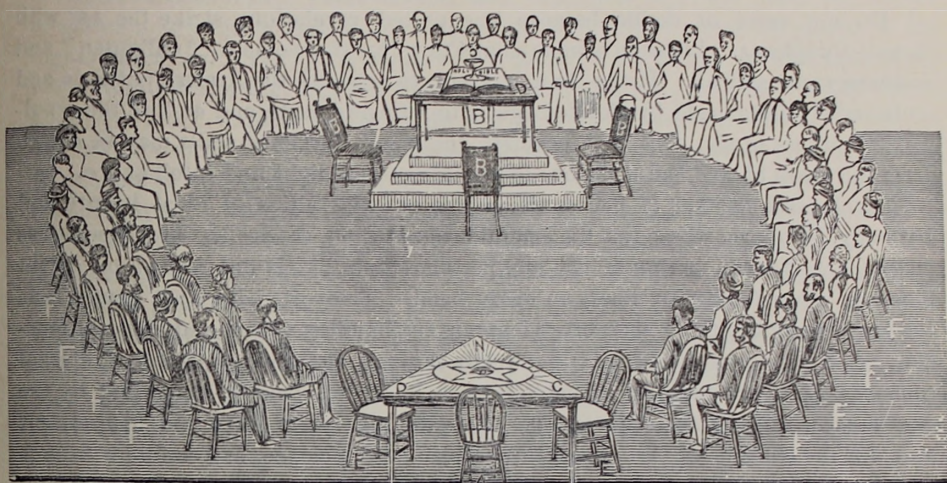
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a love and peace unspeakable. Out of these havens will come the hope of nations;—the strong and purified man;—the inspired and noble woman. The world of spirits shall bless the seeds of love and wisdom sown by the unselfish, and Faith shall lead them through the dark experiences of life unharmed.

Do not sneer or deride because unexpected revelations strike the ear with honest abruptness. Listen in humble silence to voices that come to “enlighten” and encourage one and all. Pause for a moment, to consider the tireless patience and unbounded efforts made by glorified spirits to return to earth and endure the repulsive conditions of sin, vice and poverty, that poor, darkened souls may be drawn from the grasp of evil and malicious forces into eternal light and intelligence.

Far beyond the ken of mortal vision rise celestial cities of ideal beauty and harmony. Foliage, whose tint the emerald cannot rival, shades the broad, spotless streets, and flowers, so rare in hue and perfume their like is not known on earth, bloom in never-fading loveliness on every hand. The soft, balmy air gently fans the brow, fountains throw their crystal sprays in changing colors and musical murmur, while countless songsters trill sweetly through the endless hours of eternal summer. Here are dwellings of marvellous architectural beauty, decorated by the most delicate and artistic skill within. Temples rear their lofty and magnificent walls for the students of Art, Literature, Music, and Science, and radiant throngs pass in and out in blessed unity and freedom. Here the dreary struggles and failures of earth-life are forgotten, and the once slighted genius expands in a continuous progression as he follows, undisturbed by mortal strife, the beloved aspirations of his soul, and wanders amid scenes of beauty, peace, and heavenly meditation. From these glorious heights, made perfect by divine love, noble spirit teachers come down to the abodes of mortals, no matter how lowly, and stand ready to impress the sensitive organism, inspire the scribe or orator, and reveal the blessed certainty of immortality through materialized spirit presence. How well, how sincerely, and how heroically they have worked in the past as well as the present, spiritual history amply testifies.

As our clairvoyant vision scans the eventful readings of the future, we see the world revolving in space, while over its ever-changing surface shines the dazzling light of Truth; upon all races, all nations, all religions, and all conditions, it falls with a steadfast, unquenchable clearness. The time will come when hatred, contention, and sin shall no longer deface the fair world created for humanity to beautify by unity, intelligence, and just government. Mortal shall yet meet his spirit friends or guides, in visible forms, upon the public thoroughfare, by the fire-side, within the halls of learning, justice, administration, and upon the platform. Back from the buried past shall come spirits as representatives of nations and races forgotten or unknown, and unfold thoughts, principles, and educational truths more potent than the puny mentality of bigotry, ignorance, or superstition.

What matters it if our first attempts do not win public adulation or smiling flattery, and we are even called fanatics in a cause we believe in and love from conviction. There must be a beginning in reforms and revolutions, and there must be strong, dauntless leaders, and we need fear only the censure of One who protects and directs Right against Wrong. Only through sensitive and submissive mediumship can this tremendous battle between *opposing spirit forces* be fought. There

will be such a contest between spiritual light and darkness as has never yet taken place, and to this end let all good and true mediums consecrate themselves, as instruments to be used by the spirit-world.

Spiritualistic unity, perseverance, and unshaken faith will crush the hostile elements now inciting humanity to lower the standard of moral obligation to the higher hereafter. The path seems weary, perhaps, the mountains insurmountable, the waters threatening, but fear not; the mantle of spirit protection shall be drawn about you, and unseen hands guide you safely over dangerous places. Great as woman's name has been in the annals of history, greater yet shall it be in those of to-morrow as an equal, if not a superior, worker to man in all reforms of conditions and principles. Through her emancipation from physical and mental bondage, by "enlightened mediumship," will come the development of dormant faculties and perceptions that the needs of the future demand. From far and near come tidings of grand promise through her mediumistic powers, and we beseech husbands, brothers and friends to join hands with her that they may walk with her in sympathetic understanding of the inspiration that is urging her tongue and pen to weaken the shackles of selfishness by the fearless sacrifice of self to the higher instincts of the soul.

MRS. G. DAVENPORT STEVENS, *Historian, N. D. C.*

THE coming Mass Conventions of the National Developing Circle at Rindge and Newbury, N. H. (See call upon page 73), will, it is hoped, be grand affairs. The management of "The Mediums' Camp Meeting of the Two Worlds" and Sunapee Lake Camp Meeting are in full sympathy with this movement, and promise us every accommodation while the Conventions are in session. It is hoped that every member of the N. D. C. will take this matter into consideration, and make up their minds as soon as possible that they will attend one or both of these Conventions.

If you propose to attend them, you had better write at once to this office, informing us of the number there will be in your party, and the accommodations you will want, and we will take it upon ourselves to engage tents, meals, &c. Write at once.

CASSIUS M. MILLER, Evansville, Indiana, wishes to know terms, etc., of some good medium, to visit that city. We have had quite a number of such letters, and hope soon to be able to establish a mediums' and lecturers' bureau, to be connected with the N. D. C., to supply parties like the above with reliable speakers and mediums. We wish to furnish the mediums we develop a field to labor in, and hope all our members will work to this end.

DO THE spirit friends magnetize our magazine? Read what Mrs. James Winn says in a recent letter: "SPIRIT VOICES came Friday night with the rest of the mail. I like it, feel the presence of the spirits when I read it." If any of our readers have a similar experience, we should be happy to know it.

IN writing letters to us, please make them as short as possible, and to the point. Long letters consume much valuable time, and generally do not contain any more important matter than short ones.

Our crowded pages this month have compelled us to leave out many very valuable "Records," but we hope our members will be patient with us, and we will try and give the N. D. C. "more room" in future numbers of our magazine.

THE NATIONAL DEVELOPING CIRCLE RECORDS.

[This Department of the Magazine will be devoted to reports of Circles of the N. D. C.; also, to the experiences of members in their sittings, to prove to the world that it is possible to transmit to all parts of the country a strong magnetic, developing power. It is hoped that the members will feel that it is their duty to send their records to the Historian as regular as possible. The names will not appear to these records unless by special request of the writer of the reports. If any of the readers of this Magazine doubt the authenticity of any of the records, they can be furnished with the full name and address of the party that sent in the report, by applying to the Associate Editor, Mrs. G. Davenport Stevens, 136 Chandler Street, Boston, Mass.]

LYNN, MASS., Jan. 16th, 1885.

DR. JAMES A. BLISS: *Dear Sir*,—Having been very much interested in Spiritualism the past year, and so much so that at times I have felt an unseen presence beseeching me to investigate understandingly, in looking over the *Banner*, I noticed Mrs. Bliss' advertisement. I wrote to you, not knowing whether I would be able to gain admission without securing a seat in advance. I was perfectly astounded at what I witnessed, and I felt convinced there could be no fraud. I was happy while sitting in the seance, and an impression was left on me I could not shake off after leaving the room. For the past four Sundays, I have been attending Mr. George Chainey's lectures given in Lynn, and have experienced great satisfaction that a man of his ability was defending Spiritualism. Last Sunday afternoon, I almost drifted into the National Developing Circle. After Mr. Chainey's lecture in the morning, I felt I could not sit quietly at home the remainder of the day. I hastily made ready to go to Boston, and while on the train purchased a *Sunday Herald*, and saw the advertisement of the National Developing Circle. I did not hesitate where to go after reaching Boston, but at once started for 1031 Washington St. I cannot explain my feelings on entering the Circle, but there seemed to be a soft, soothing influence around me. I said to myself, "I am glad I came here." The lecture by the "German Doctor," was exceedingly interesting to me, on the development of mediumship. I wish to understand this all more fully, and have decided to join the N. D. C. I am actuated by no motives of *idle curiosity*.

Respectfully,

Mrs. ———

PROVIDENCE, R. I., Jan. 22d, 1885.

BRO. BLISS: I am sure you will be pleased to hear from me, and of my development. I saw Mrs. Lowe to-day, and had a sitting with her. Several controls came to me, one of whom was Benjamin Franklin, and another, I am sure you will be glad to hear was there, Blackfoot. His control of me was good, and he spoke well through me. Mr. and Mrs. ——— think they will join the N. D. C. in a week or so, and they will do all they can for me in getting others to join. Mrs. Lowe has a wonderful power, and is very earnest and true in her work. She has had a cabinet put up, and I am to sit for materialization by the direction of her control, Dr. Williams. Benjamin Franklin has writing for me to do, also, many other things, and I feel greatly pleased, I assure you. I have been scoffed at many times, but it has only strengthened me in my belief. Thank God and the spirits, with me, for giving me strength and courage to stand up and tell the truth as I feel it. I want my light to shine as a beacon light, to guide others into the right road out of the darkness that, today, envelops so many in regard to Spiritualism. I think I am right, Bro. Bliss. In a week or so I shall be in Boston, and will call at your house to have a talk with you. I fear I may bother you with my letter, but I feel so pleased with my progress, I cannot help writing about it. Believe me to be working faithfully for the cause.

LORENA, TEX., Jan. 18th, 1885.

DR. BLISS: *Dear Sir*,—We are getting along very well indeed with our circle. I believe the spirits are about to make a doctor of me; they prescribe for the sick, and control me to rub the patient; all with the best of success. Please send me the magazine, and anything else you think will be a benefit to me. With the best wishes, I remain, Yours truly,

KEENE, N. H., Jan. 16th, 1885.

DR. J. A. BLISS: *Dear Sir*,—We sat as directed, and found the influence stronger than we looked for the first evening, and entirely different in character from anything we have had before. Mr. M., under control, said: "we had a very high mountain to climb, and that we must work and become passive to influences." The second evening, his control took possession and described nine spirits so well that all but one were recognized. The third evening, there was not so much said, but the table moved, and my hand was made to write seven spirit names. The fourth evening, all the spirits were Indians, and Mr. M. and I were put under control by them. We

made a great talk in the Indian tongue, so the rest of the circle said. *I had never been unconscious before that time.* We send for another month's membership in the N. D. C., and, if you like, I will send a record of what transpires during our sittings. I have written all that I thought would interest you.

Respectfully,

Mrs. ———

HOBOKEN, N. J., Jan. 15th, 1885.

DR. J. A. BLISS: *Dear Sir*,—I have succeeded in getting five members for the N. D. C. We shall hold the circles at my house on the N. D. C. plan. The enclosed sum is for memberships and SPIRIT VOICES.

Fraternally,

EAST TEMPLETON, MASS., Jan. 26th, 1885.

DR. BLISS: *Dear Sir*,—Enclosed please find fee for membership in the National Developing Circle, commencing next Thursday evening; after that, I shall get up a club, if I can get harmonious parties. I have a great deal of faith in your band; I am almost sure that one of your guides accompanied your letter to my home. Respectfully,

Mrs. ———

SOUTH ABINGTON, MASS., Jan. 27th, 1885.

DR. JAMES A. BLISS: *Dear Sir*,—SPIRIT VOICES received, for which, *please accept thanks.* We are very much pleased with it, and, while reading it the evening received, we were so strongly influenced (three of us present), that a lady put aside her work and became entranced, giving us good instructions. We shall try to get subscribers for SPIRIT VOICES, also, members for the N. D. C.

Yours, in truth,

Mr. and Mrs. ———

HANCOCK, N. H., Jan. 22d, 1885.

(Spirit communication from Elder Rowe, through the mediumship of L. G. N. to his grandson and wife. He was a Free Will Baptist minister while in this life, and now returns to tell of changed ideas in regard to the doctrine he once preached.)

MY DEAR CHILDREN:—I am very glad of the opportunity to return and talk with you a few moments, knowing you will be happy to hear a few words of truth from grandfather Rowe. My call was to lead people to Jesus. I told my hearers how to live in order to gain admission into heaven. I did not believe in spirit return; if a spirit ever came back it was evil. Now, if an *evil spirit* is allowed to return, why not a *good one*? We used to preach that *evil spirits went about seeking whom they might devour.* Now, if any one had told me, when I was on earth, that our spirit friends could return here to bless, assist and comfort those left behind, I would have felt indignant at such an idea. I did not consider that good as well as wicked spirits might have a desire to return. The Bible is full of spirit return. When on earth, I saw through a glass darkly; now I understand things in their true light. How many times Jesus appeared to his disciples in their midst. God is able to allow any of his children to return in spirit to their earth homes. Why do people so dread death and the darkness of the grave? Believe with more certainty in spirit return, and you will find more rest. It is impossible to be *perfectly* at rest until you "pass over." Try to live right and do the best you can is the wish of your grandfather Rowe, dear children.

PAINESVILLE, OHIO, Jan. 20th, 1885.

Mrs. G. DAVENPORT STEVENS: *Dear Madam*,—Your favor of Dec. 17th, though unanswered, has not been forgotten; but owing to numerous cares and duties, I have waited much longer than one would suppose I could, knowing how near my heart this subject was. The subject of Spiritualism is to me intensely interesting, but I am obliged to proceed in my investigation under numerous difficulties. Two ladies have joined me in my sittings, and we have had raps like telegraphy. Dr. Bliss has kindly replied to my questions several times, and I do believe his Developing Paper has done me good. I am only groping in the dark, as yet, and want to have something to show before declaring my faith. I wish the dear friends on the other side would help me if I have the gifts of mediumship. One of our ministers has preached on future punishment, and claims to believe in literal Hell-fire. I asked him some questions, and told him I differed in opinion, and told him how I wished I could prove to him how mistaken he was to *torture* some of his hearers at least, with such a horrible doctrine. Enclosed please find fifty (50) cents for four week's membership in the N. D. C.

Sincerely yours,

STANBERRY, Mo., Jan. 12th, 1885.

BRO. J. A. BLISS:—There are twelve earnest men and women here who have formed themselves into a circle to meet for development. There is need of good mediums here, for the place is almost wholly given up to Orthodoxy. We met for the first time this week, and I carried some of your Developing Paper with me; I have not sat in a circle before for seven years. I described clairvoyantly some one dozen spirits, one of whom only "passed over" a few days ago, in a distant State,—he being a perfect stranger to me. Parties in the circle said it was an excellent test, as they had received a letter only that day telling of the event. One gentleman was

somewhat shaken up; he seems to be developing as a healer. We would like to develop a materializing medium here, for much good to the cause could be done if such a medium could be developed in our midst. Allow me to subscribe myself, truly for the right and our common cause.

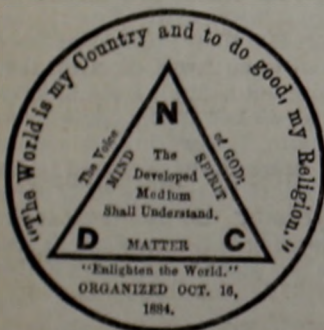
Mrs. ————

FINANCIAL REPORT OF THE "NATIONAL DEVELOPING CIRCLE" FROM JANUARY 1st, 1885, TO
FEBRUARY 1st, 1885.

1885. RECEIPTS.	
Jan. 1. To balance in Treasury, . . .	\$33.14
" 31. Membership Fees to date, . .	98.80
" 31. Contributions,—	
S. S. Goodwin,	\$.50
Elisha Morse,	3.50
Geo. A. Fuller,	10.00
Sylvester Sawyer,	50
James A. Bliss,	5.00
19.50	
" 31. Sunday Circle Collections,	
Jan. 4, .75 Jan. 11, \$1.00 }	
" 18, \$3.00 " 25, 1.85 }	6.60
" 31. Spirit Voices, Subscriptions,	
to date,	\$86.88
" 31. Advertising, Jan. No., 52 88	139.76
	<u>\$297.80</u>

1885.	
Feb. 1. To Balance in Treasury, . .	\$101.65

1885. EXPENDITURES.	
Jan. 31. Stationery, Books, etc.,—	
Treasurer's Cash-book, . . .	\$1.25
Receipt and Draft-book, . . .	75
Wrappers for Spirit Voices, . .	1.60
Blotter,	75
Postage Account,—Stamps, . .	8.15
Advertising Account,—	
Banner of Light,	19.90
Boston Herald,	5.25
Office Expenses,—	
Rent to date,	18.00
Printing Account,—	
Tolman & White, 2,000 copies	
Spirit Voices,	132.50
Letter-heads and Subscrip-	
tion Receipts,	8.00
140.50	
1885.	
Feb. 1. By Balance Cash in Treasury,	101.65
	<u>\$297.80</u>



Respectfully submitted,

Mrs. JENNETTE W. CRAWFORD,

Treasurer,

N. D. C.

Pebbles.

To fetter the human soul with assured impossibilities, is impiety. The bird which would soar, first looks upward. The soul never attains that which it does not strive for. If we would commune consciously with the unseen world, we must have both faith and works.—*A. Winchell, LL. D.*

Practice righteousness, not unrighteousness; speak truth, not untruth; look far, not near; look up towards the Highest, not towards anything low.—*Vasishtha, xxx. 1.*

The palm belongs to him who has been mighty in word and work, who has felt the truth, and at the price of his blood has made it triumph.—*Ernest Renan.*

Bury me in any way you like, but be sure that you get hold of me, and that I don't run away from you.—*Soerates.*

Trust thyself; every heart vibrates to that iron string.—*R. W. Emerson.*

Proofs Positive.

SOMETHING ABOUT MATERIALIZATION.

I wish some, I should say all, of our readers could enjoy with me the happy and instructive privilege of attending the materialization seances held at 121 West Concord street, Boston, by Mrs. James A. Bliss. As a medium of honest intent and purpose, her powers of mediumship are simply wonderful.

The first spirit materialization I ever witnessed was in her seance room, having had, without seeking it, ample proof of her unconciousness of whatever manifestations transpired during her trance conditions in the cabinet. I am thoroughly sincere in every statement. I speak or pen, in relating something of what I have been the pleased and satisfied spectator of. I do not believe in crying "*humbug*" without understanding *why* I do so. I do not believe, because certain unprincipled individuals pander to base motives, conditions and sensation, to court unstable minds at the expense of honesty, that mediums at large are "frauds," and their only desire is to fill their pockets by the disgrace of the sacred claims of mediumship.

Mrs. Bliss has stood the test of persecution, incited by ignorance, malice, and cowardly bigotry, in the past. Knowing the fact and value of her mediumship, she scorned to deny or lower it, even when the future looked so black and threatening, the walls of a prison seemed to offer a haven of peace to bodily and mental weariness. Thank God. Woman can stand undaunted by threat, insult or abuse, when she knows a higher power than man's can sustain her in the time of temptation and trial.

As a person more or less conversant with musical, literary and dramatic matters, I do not think I could be greatly at fault in recognizing the materialized spirits of artists I have seen, met or known something of. Many opportunities have been offered me of listening to interesting and truthful reminiscences of artist and literary associates, and I could demand tests, even if my intuition failed to accept what purported to be genuine.

Lucille and Helen Western, Adah Isaacs Menken, Adelaide Phillips, and Harry Montague, all at one time popular favorites with the public, came out of Mrs. Bliss's cabinet in the most life-like and convincing manner. Harry Montague was recognized by me at once, and Adah Isaacs Menken by excellent pictures I have of her. Lucille Weston and Adelaide Phillips were among my favorites as lyric and dramatic artists, and were recognized by me as satisfactory materializations. "Blueflower" and "Little Wolf" frequently materialize in twin. One evening not long since, "Blueflower" appeared in a "make-up" she evidently was perfectly satisfied with, and anxious to display; she passed from one to another present, inviting inspection, and even requesting a gentlemen sitting beside me to light a match and examine her gorgeous dress more closely. She talked in a clear, strong voice, and walked to the door leading into the hall, opened it, and stood in the full light of the gas. "Little Wolf" came out in a magnificent Indian costume, and danced for several minutes in the characteristic manner of his kind. "Little Wolf" can talk well and earnestly, and deserves the kind words many

friends say of him. Our Indian spirit friends are not half understood or appreciated in the work of mediumistic development they so faithfully and powerfully accomplish.

"Billy" has adopted me as his sister, and always comes to where I sit, and leads me to the centre of the room. There we have agreeable and interesting interviews, his black, curly head barely reaching to my shoulder. His life on earth was one of extreme poverty and suffering, such as New York City abounds in. He never knew father or mother, an old woman of horrible character and appearance claiming the sole guardianship of the little waif and his scant earnings. At a very tender age he was blacking boots with hundreds of others of that fraternity, and living amid the haunts of the lowest. But nature had implanted a high sense of honor within that little soul, and in place of falling into vicious habits, with increasing years, he became a leader among the bootblacks of Philadelphia, to which city he finally managed to escape from the clutches of the tormentor of his childhood and boyhood. One day, in his thirteenth year, he was knocked down by a passing express wagon, and one of his legs badly crushed. He was taken to the hospital and laid in the first clean bed he had ever seen, and swathed by the only sympathetic hands that had ever brushed back the clustering curls from his boyish brow. Surgical skill could not save the poor, stricken street arab, and so he drifted out of misery and orphanage into the arms of loving spirits. His starved little heart has found warmth and content at last, where disappointment and sorrow have no place.

I think the most beautiful sight to me was an illuminated spirit. The room was suddenly made perfectly dark, and a slight, graceful figure glided swiftly from the cabinet, a broad path of light marking the background and foreground. Wearing a robe and turban of illuminated white, she stood for an instant like the vision of an enchanted dream, and then with noiseless steps and indescribable grace, followed the airy, poetic windings of softly given melody, with perfect pose and motion. Before this was finished, another spirit came out and stood by the cabinet like a sister waiting to return with this exquisite vision to the realms of celestial brightness whence they came. That one experience would have convinced me of the fact of materialization if I had seen nothing more.

Captain William T. Hodges, in full uniform, came out with Lucille Western leaning on his arm, and so stood, smiling and bowing while she addressed friends present. Later on, Mrs. McCarty, "Billy," and "Blueflower" were all outside the cabinet, talking, laughing, walking about, and shaking hands with us; it was a very merry party just about that time, for the spirits are full of activity and amusing ideas. I find that spirits are quite as partial to cheerful conversation and laughter as mortals, and not half so exacting in more ways than one. How many of us give a thought to the sacrifices noble and beautiful spirits are constantly making, by leaving their perfect and harmonious conditions to return to the disturbed earth elements, that man may be taught the fact of immortality and spirit return. It pains me to hear scoffs and sneers concerning these matters, but if God and the angels can bear patiently with spiritual blindness or ignorance, mortals ought certainly to imitate the example, and wait for the results of time and teaching.

Mrs. G. DAVENPORT STEVENS, *Historian, N. D. C.*

Our Book-Table.

MIND AND MATTER. The first two numbers of Volume VI, of this ably conducted paper lie upon our table. We have carefully read them, with both pleasure and profit. We are glad to learn that Bro. Roberts has overcome all difficulties that made it necessary for the temporary suspension of this valuable paper. The numbers before us are filled with articles of special interest; we have read with much satisfaction the communications from "Ancient Spirits," and the learned comments thereon, by the editor. They have always been a marked feature of this paper, and we are very glad to find them continued in its pages. The editorials on "Organization" and "The work needed to be done," are of the greatest importance. He strikes the key note when he says "The most prominent need there, is one that is twofold. First, to teach mortals how to live as spirits, and to teach spirits how to live as those who have done with the mortal forms. Any system of spiritual effort that is not calculated to meet both these great needs will fail of permanent usefulness and disappear." Other articles upon this same theme are to follow; and we expect to find in them much that will aid in upbuilding the cause of spiritualism by the introduction of a healthy and natural system of organization. We sincerely hope that Bro. Roberts will be sustained in his labors for humanity, and that *Mind and Matter* will soon become a mighty power in the land, working for the good of all humanity. Published by J. M. Roberts, 713 Sansom Street, Philadelphia, Penn.

CONSOLED.—This is the title of a neat little book of nearly seventy pages, translated from the French of Antoinette Bourdon by Miss M. B. Baldwin, and edited by W. J. Colville. It contains communications from the spirit-world of great beauty and diversity, and it is an excellent work to place in the hands of all, and especially those needing the consolations of our beautiful science, philosophy, and religion. It is excellently gotten up, and the translation is finely done. Owing to the liberality of the translator, it can be furnished for ten cents per copy, a merely nominal sum for so large and comprehensive a pamphlet. This work most certainly fills a place not even touched upon in any other works that we have seen. In hours of greatest sorrow one needs all the sympathy and consolation that can be obtained, and in the pages of this *brochure* they will find all that our philosophy has to offer in this direction. The author does not make any pretensions to eloquence, and yet, even in the simplicity of the language and the clear elucidation of its cheering and ennobling thoughts, often rises to the loftiest height of eloquence. For sale at office of SPIRIT VOICES.

THE WOMAN'S WORLD, edited and published by Mrs. Helen Wilmans, *Staats Zeitung* Building, Chicago, Ill., is filled with original ideas, couched in eloquent language. Its editor is an able advocate of the rights of woman, and she demands for both man and woman simply justice. We quote the following passage of great beauty from its pages: "I hardly know what to think of the minor chords in life's great orchestra. They are becoming more inaudible every year. There is the clash and clangor, the rush and the roar of the louder notes that quite drown the minor ones. Is this Darwin's survival of the fittest? It is the survival of the strongest; but the strongest is not the fittest now when the day is in its transit from animal to divine. And by this living truth I know that, before the lapse of many years, Beauty shall become Duty, and rescue her own, modulating all tones to the harmony of her perfect life." By all means send three cents for specimen copy to the above address.

"SHADOWS."—This is the name of a new book from the pen of John Wetherbee. It is a neat volume of 288 pages, divided into twenty-seven chapters, and contains an excellent likeness of the author. Mr. Wetherbee has been a very prolific writer for the spiritual press, but we believe that this is his first attempt at book-making, and certainly we must say he has succeeded admirably. By untiring efforts and devotedness to principle, this author has long ago won an enviable place among the ablest contributors to current literature. The volume before us fully sustains the reputation he has so nobly won. When we first heard that "Shadows" was writing a book, we knew that we should like it, and now

that we have read the work, we can simply add that our premonitions were correct. The chapter entitled "Cui Bono?" contains in a nutshell a complete answer to this question, and, in our estimation, is the finest thing in the volume. We would quote a few sentences: "Any one who asks the question, 'What is the good of it?' in reference to the claim of Modern Spiritualism, has his shutters so thoroughly drawn down that he does not know what light is; he is an eyeless fish in the mammoth Cave of Materialism. . . . Can anything be conceived that is of more value to the people of this world, and more conducive to their well-being and moral worth, than to know beyond a peradventure that our fathers, mothers, brothers, sisters, friends, who are the lost stars in our several social circles, are still alive, conscious of our in-coming and our out-goings, and, as of old, having a real, though invisible, supervision over us? If any one does not see the matter in this light, then *cui bono?* is their proper query, to which I make no reply except to say, in the language of Scripture, that I have no pearls to cast away." All our readers should procure a copy of this work, and thoroughly peruse its contents. Price, \$1.25. Published by Messrs. Colby & Rich. For sale at office of SPIRIT VOICES.

THE SPIRITUAL OFFERING.—This highly interesting paper comes to us in an entire new dress, and is exceedingly neat in its typography, and most excellent in its contents. How can it be anything else but interesting, with its long list of able contributors, and with D. M. and Nettie P. Fox as editors? And then each issue contains one or more articles from the scholarly pen of Prof. Henry Kiddle, and also articles of great literary merit from the pen of Prof. J. S. Loveland. We notice the announcements for future numbers of special interest to all its readers. First, a story by "Old Experience," entitled "Julia Bisbee: or, From Life to Death, from Death to Life"; and also a new story by the editress, entitled "The Haunted Life: or, Old Shylock, the Vampire." We are glad to learn that all its prospects for the future are bright and encouraging. Published by Col. D. M. Fox, Ottumwa, Ia.

BERTHA: *A Romance of Easter-tide*, by W. J. Colville. A handsome volume of 315 pages, neatly bound in cloth; a novel of thrilling interest, and so intensely absorbing that the reader, once having begun its perusal, will not lay it down until its last chapter is finished, and then he sighs because it was altogether too short; and, best of all, this novel marks a departure from the ordinary love-story; and is written with a purpose in view, and that express purpose lies in the fact that the author desires to introduce Spiritualism in a popular and taking manner to the general public. The author says: "I have faithfully inserted nothing as a spirit communication which I have not the strongest reasons for believing really emanated from a disembodied spirit. Neither have I exaggerated one whit, in my description of *séances*, what I have actually personally observed. I have heard and seen phenomena fully as wonderful as any I here record." This is an excellent work to place in the hands of people just beginning to investigate into the philosophy of spiritualism, and will prove equally entertaining and instructive to those well-versed in its religion, its philosophy, and science. Price, 75 cents; postage free. See advertisement.

INSPIRATIONAL LECTURES AND IMPROMPTU POEMS.—This is the title of a volume received from its author, containing eighteen lectures and an equal number of poems, delivered in England and France. The "Personal Sketch of W. J. Colville," at the commencement of the volume, will prove of interest to the many thousands of this most gifted lecturer's friends and admirers scattered all over the world, while the lectures, treating of a great variety of topics, cannot fail to instruct the most studious investigators into the philosophy enunciated by wise and intelligent spirits. We shall give this work a more extended notice in our next issue. Price, \$1.00; postage free. See advertisement.

THE MISSING LINK IN MODERN SPIRITUALISM, by A. Leah Underhill. A volume of 477 pages, elegantly bound in cloth, with gilt embellishments. The paper is of the finest quality, and the typography excellent; and the steel engraved portraits of the Fox family are produced in the highest style of art. From a hasty perusal of its contents, we should conclude that the book is a most useful historical compendium of the early events associated with the spiritual movement, and the events related most certainly cover a period not fully treated of in any other work upon the subject. The work is divided into thirty-three chapters, all of which are written in a

most pleasing and interesting manner. The gifted authoress gives her reasons for writing the book, in the following terse language: "It happens that nobody else possesses—both in vivid, personal recollections and in stores of documentary material, the means and the data necessary for the task of giving a correct account of the initiation of the movement known as Modern Spiritualism, and the now hastening lapse of years gives warning that, if to place it on record is a duty,—as many friends have often urged,—it is a duty not to be much longer delayed. Many mistakes and material omissions have been made in former summary accounts from pens of friends, as well as misstatements from those of foes; nor could any one heretofore form any clear or complete idea of the early years of the epochal period, which dates from March 31st, 1848." This work must take its place among the most valuable contributions to the historical literature of the present century. Price, \$2.00. See advertisement.

THE BANNER OF LIGHT.—This paper occupies the same place in Spiritualism as the New Testament does in Christianity. It has ever been honored, loved, and revered by all true Spiritualists on account of its devotedness to principle. We always welcome with the greatest joy its weekly visits, and have learned to love and respect Bro. Colby as the true friend of all honest mediums. It occupies an enviable position in the field of spiritual literature, but this has been won only by untiring zeal, and after years of severest conflict with the organized forces of superstition. We can hardly speak in terms of too great praise of the veteran editor who has stood so many years at his post, and performed his work so faithfully. The *Banner* is always filled with excellent contributions and able editorials upon the live issues of the hour. May it be fully appreciated in its work for humanity, and may it ever remain in the future, as it has in the past, an honor to our cause. Messrs. Colby & Rich, publishers, 9 Bosworth street, Boston.

HYMNS, CHANTS, AND SACRED SONGS: Adapted for Congregational Worship and Social Gatherings. An elegant little volume, tastefully bound in cloth, of 100 pages; filled with the choicest hymns of a spiritual and devotional nature, written by the world's sweetest singers. This little work is especially adapted to congregational singing, and if it should be widely introduced among spiritualists, would add greatly to the character of our meetings. Price, 20 cents; postage free. See advertisement.

THE MIND CURE.—This excellent magazine is a most welcome visitor at our office. The January number is received, and we must express ourselves as delighted with its contents. It contains the following ably written articles: "Practical Hints," by Chas. Dawborn; "The Lamb of God that taketh away the sins of the World," by Prof. Henry Kiddle; "The Mental Cure," by B. S. Heath, M. D.; "Cholera," by E. W. Baldwin; "The Physical Degeneracy of the Human Race," by Dr. J. H. Randall; "True Healing," by the Editor; "The Reality of the Unseen World," by Prof. Joseph Rhodes Buchanan, M. D.; "Mind and Body," by Dr. W. F. Evans; "Relations of the Body and Spirit," by Hudson Tuttle; and a four-page Supplement, containing a highly interesting essay on the "Origin of Evil," by the Editor. We most cordially recommend the perusal of this well-conducted journal of health to all who are searching for the truth. Published by Prof. A. T. Swarts, 425 Madison street, Chicago, Ill.

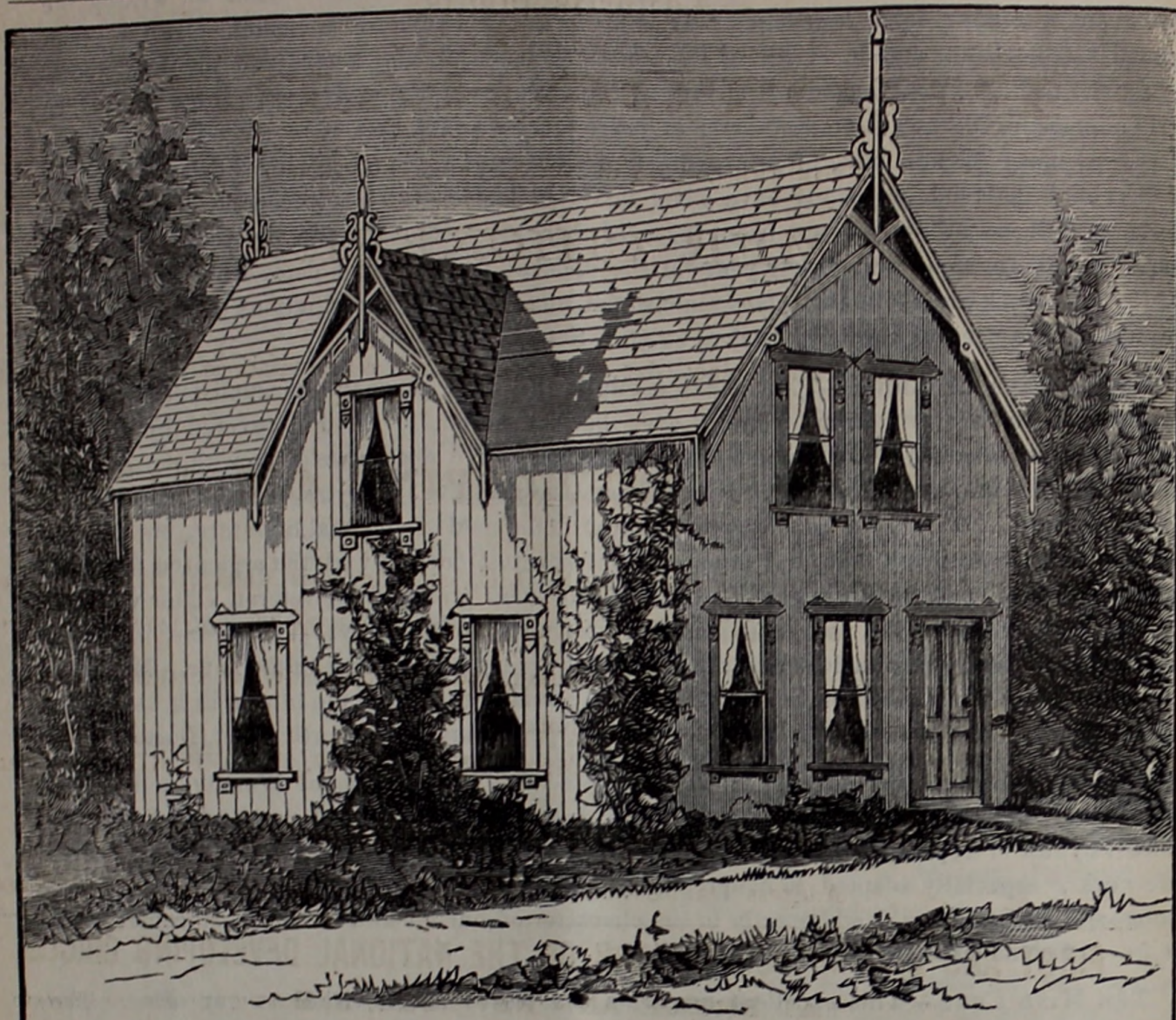
A VALUABLE OFFER!

WHO WILL WORK FOR A MAGNIFICENT PRIZE?

Boston, Mass., January 14, 1885.

To the person who will send in the largest number of regular yearly subscribers to *SPIRIT VOICES* from present date to January 1st, 1886, I will, on the opening day of the Camp Meeting at Rindge, N. H., 1886, present the clear title deed to Lot No. 228, situated on the corner of Lyola and Hodges Avenues, of the *Mediums' Camp Meeting of the Two Worlds*. This lot is the finest in location upon the Camp Ground, and will be very valuable on the day of presentation.

JAMES A. BLISS.



DESIGN FOR NEAT AND COMMODIOUS COTTAGES,

To be erected on the Grounds of the "Mediums' Camp Meeting of the Two Worlds," at Rindge, N.H.,
AT A COST OF \$250 AND UPWARDS.

The Building Committee are prepared to contract with owners of lots for the erection of Cottages upon very favorable terms, for cash or partial payments.

In order to give parties at a distance an idea of what may be done with a little money in the erection of a summer cottage at this popular Camp, they submit the following description of a Cottage of five rooms,—two on the first floor, connected by folding doors, and three on the floor above.

The lower rooms are 12 x 10 feet, and 10 x 9 feet 6 inches, and 9 feet high; by opening the folding doors they can be made into a room of the size of both combined. This floor has one large closet.

The upper rooms are 6 x 8 feet, 6 x 10 feet, and 10 x 9½ feet, with large closets, and may be used in connection or separate from the lower rooms.

The Cottage has eleven windows and twelve doors. Doors to have knobs, locks and keys, and windows spring-fastenings.

The first and second floors to be of good hard-pine board, planed both sides, and matched. All exposed timber to be planed.

Wall-boards and partitions to be planed both sides, and matched roof to be shingled with best pine shingles, and painted with two coats.

Outside of building to be painted with two coats, in two colors, to be selected by the owner.

The building to rest on stone piers, and all the work to be done in a thorough and workmanlike manner.

If at any time it is desired to enlarge the building, additions can be made which will increase the beauty of the structure.

A cottage, with lot of land 35 x 70 feet, may be secured upon the payment of one hundred and twenty-five dollars cash at time of signing contract, and one hundred dollars each succeeding year for two years; or, cottage and land may be bought for two hundred and seventy-five dollars in cash.

The above offers an opportunity for the right people to become possessed of a pleasant home in one of the healthiest localities of the New England States.

All buildings will be erected under the superintendence of the Building Committee, and any purchasers desiring, can have their cottage ready for occupancy without the annoyance of the minute details, by addressing them at 121 West Concord Street, Boston, Mass.

F. B. ROBBINS, Chairman,	} Committee on Building.
CHAS. A. RICE,	
SAM'L S. GOODWIN,	

 Advertisements.

PHOTOGRAPHS

FROM THE STUDIO OF THE CELEBRATED ARTIST,

ELMER CHICKERING.

These Pictures are full Cabinet size, and are perfect representations of the following officers of the

NATIONAL DEVELOPING CIRCLE.

DR. JAMES A. BLISS, Developing Medium N. D. C., and Business Manager SPIRIT VOICES.

GEO. A. FULLER, Lecturer, and Editor of SPIRIT VOICES.

MRS. G. DAVENPORT STEVENS, Historian, and Associate Editor of SPIRIT VOICES.

MRS. JAMES A. BLISS, Materializing Medium.

MRS. JENNETTE W. CRAWFORD, Treasurer.

Price, 30 cts. each, postage free, or complete Set for \$1.25.

Address DR. JAMES A. BLISS, 121 West Concord St., Boston, Mass.

**FIRST AND SECOND CONVENTIONS OF THE NATIONAL DEVELOPING CIRCLE,
AT RINDGE AND NEWBURY, N. H.**

During the few months which have elapsed since the inauguration of the great movement known as the NATIONAL DEVELOPING CIRCLE, it has spread so rapidly and taken such deep root in our land, that its officers, who have been appointed by special spirit direction, after due consultation with those who have the welfare of this organization at heart on the spirit side of life, have decided to hold at least two Conventions, of three days each, during the coming summer months. The first will be held on the Camp Ground owned by the

Mediums' Camp Meeting Association of Two Worlds,

at Rindge, N. H., July 2d, 3d and 4th. The second Convention will be held at SUNAPEE LAKE CAMP GROUND, BLODGETT'S LANDING, Newbury, N. H., August 21st, 22d and 23d.

The purpose of these Conventions will be to discuss the best methods for the development of mediumship, organization of our forces, and the promulgation of the glorious principles of modern Spiritualism. The exercises at these Conventions will be of a highly interesting character. All members of the NATIONAL DEVELOPING CIRCLE will be entitled to all privileges of the Convention; and we trust that these meetings will be largely attended by its members from all sections of the country.

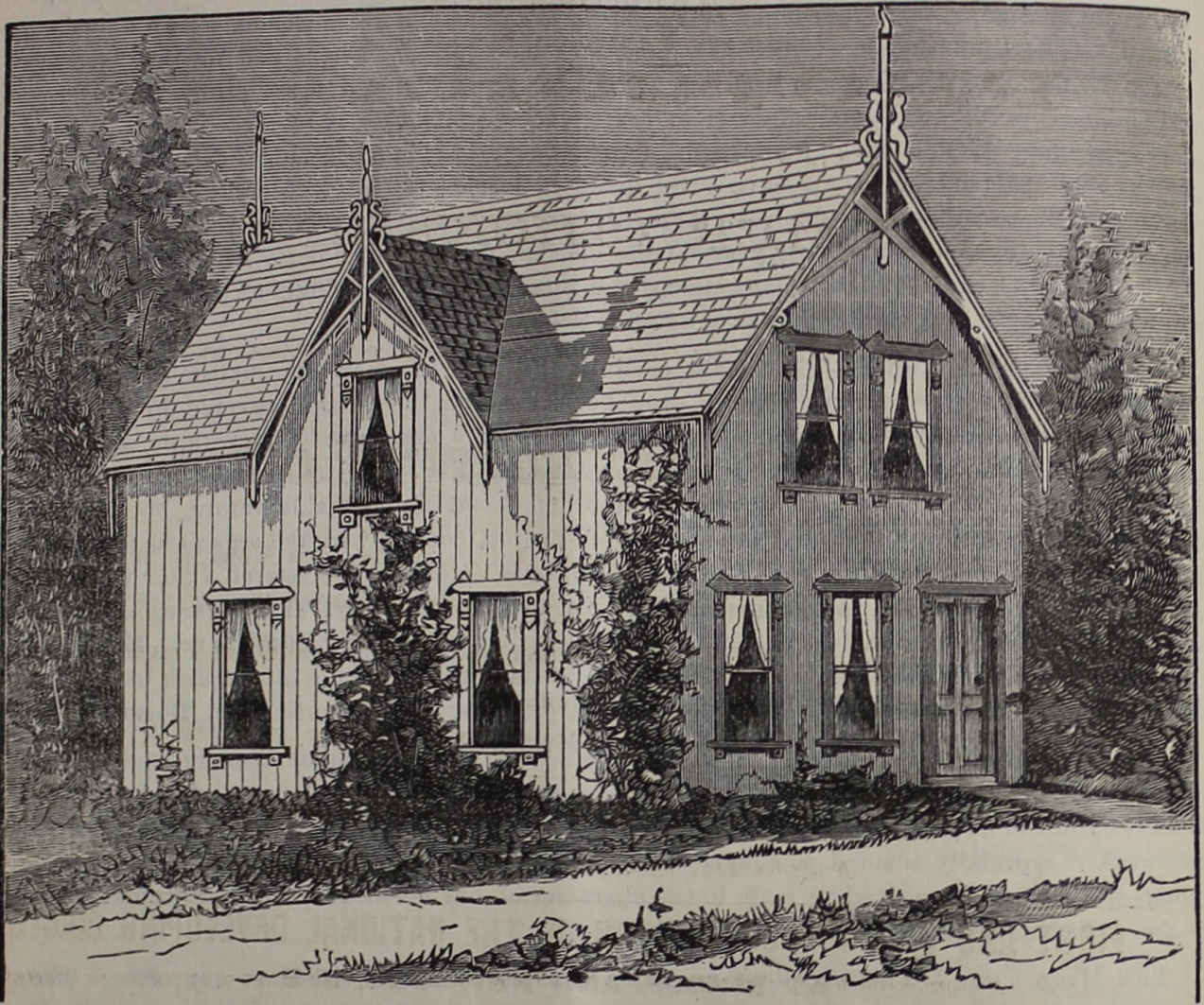
Per order of Officers N. D. C.,

JAMES A. BLISS, Developing Medium,

MRS. G. DAVENPORT STEVENS, Historian.

GEO. A. FULLER, Lecturer.

Boston, Mass., Feb. 5, 1885.



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The Building Committee are prepared to contract with owners of lots for the erection of Cottages upon very favorable terms, for cash or partial payments.

In order to give parties at a distance an idea of what may be done with a little money in the erection of a summer cottage at this popular Camp, they submit the following description of a Cottage of five rooms,—two on the first floor, connected by folding doors, and three on the floor above.

The lower rooms are 12 x 10 feet, and 10 x 9 feet 6 inches, and 9 feet high; by opening the folding doors they can be made into a room of the size of both combined. This floor has one large closet.

The upper rooms are 6 x 8 feet, 6 x 10 feet, and 10 x 9½ feet, with large closets, and may be used in connection or separate from the lower rooms.

The Cottage has eleven windows and twelve doors. Doors to have knobs, locks and keys, and windows spring-fastenings.

The first and second floors to be of good hard-pine board, planed both sides, and matched. All exposed timber to be planed.

Wall-boards and partitions to be planed both sides, and matched roof to be shingled with best pine shingles, and painted with two coats.

Outside of building to be painted with two coats, in two colors, to be selected by the owner.

The building to rest on stone piers, and all the work to be done in a thorough and workmanlike manner. If at any time it is desired to enlarge the building, additions can be made which will increase the beauty of the structure.

A cottage, with lot of land 35 x 70 feet, may be secured upon the payment of one hundred and twenty-five dollars cash at time of signing contract, and one hundred dollars each succeeding year for two years: or, cottage and land may be bought for two hundred and seventy-five dollars in cash.

The above offers an opportunity for the right people to become possessed of a pleasant home in one of the healthiest localities of the New England States.

All buildings will be erected under the superintendence of the Building Committee, and any purchasers desiring, can have their cottage ready for occupancy without the annoyance of the minute details, by addressing them at 121 West Concord Street, Boston, Mass.

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**FIRST AND SECOND CONVENTIONS OF THE NATIONAL DEVELOPING CIRCLE,
AT RINDGE AND NEWBURY, N. H.**

During the few months which have elapsed since the inauguration of the great movement known as the NATIONAL DEVELOPING CIRCLE, it has spread so rapidly and taken such deep root in our land, that its officers, who have been appointed by special spirit direction, after due consultation with those who have the welfare of this organization at heart on the spirit side of life, have decided to hold at least two Conventions, of three days each, during the coming summer months. The first will be held on the Camp Ground owned by the

Mediums' Camp Meeting Association of Two Worlds,

at Rindge, N. H., July 2d, 3d and 4th. The second Convention will be held at SUNAPEE LAKE CAMP GROUND, BLODGETT'S LANDING, Newbury, N. H., August 21st, 22d and 23d.

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Boston, Mass., Feb. 5, 1885.

Sunapee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their Eighth Annual Camp-Meeting at **BLODGETT'S LANDING, Newbury, N. H.** (on the line of the Concord and Claremont R. R., Lowell Depot from Boston), commencing July 30th, and closing Sept. 1st, 1885.

SITUATION OF THE GROVE.

This Grove, situated on the eastern shore of Lake Sunapee, in the town of Newbury, is about five miles from the railroad station on the Concord and Claremont Railroad. The steamer "Lady Woodsum" makes connections with all trains on this road at Newbury.

In speaking of Lake Sunapee, and its beautiful scenery, a recent writer says: "Stand and gaze from Lake Sunapee's verdant shores upon the isle-gemmed lake; or sail across its mirrory surface some summer noon upon the little steamer that plies upon its waters, or in a boat row along its shores on a moonlight night, shooting now under hemlock-crowned banks, then across glassy pools where the birch and poplar shadows fall, anon passing margins of white sand, against which the bright waves ripple with pleasing murmur, and you will think if there is a heaven on earth, most certainly it is here."

IMPROVEMENTS.

The owner of the grounds, Mr. Geo. W. Blodgett, has completed and furnished an excellent hotel, 100 x 25 ft., containing a dining hall with a seating capacity of three hundred, and also about thirty capacious rooms for lodging purposes. There will be a two-story addition, 60 ft. in length, with commodious waiting-rooms and necessary offices, constructed previous to the commencement of the camp-meeting. A fine Pavilion, near the centre of the grounds, overlooks the lake and grove. The dancing assemblies held here from year to year have become very popular. The bowling alley, under competent management, has become a great attraction.

COTTAGES AND LOTS.

Already twelve cottages have been erected on the grounds, and many more are in process of building. Since the commencement of the season of 1883, the grounds have been surveyed, and eighty-six lots, 32 x 64 ft. in size, have been laid out, and sixty have been leased. There are also now remaining some desirable lots, which may be leased of Mr. Geo. W. Blodgett for a term of 20 years for the merely nominal sum of \$2 per year. Also, many new lots will be surveyed this coming season.

MEDIUMS.

Many of our best public mediums will be present during the entire meeting. Among them may be mentioned: Mrs. Jas. A. Bliss, of Boston, Mass., one of the most remarkable materializing mediums in the world, will be present during the entire meeting, Dr. Jas. A. Bliss, Developing Medium, Dr. Frank Brooks, of Marlboro', Mass., Magnetic Physician, Dr. Geo. S. Brunson, of St. Albans, Vt., and Dr. Frank C. Pierce, of East Putney, Vt.

MUSIC.

An excellent orchestra will be provided for the dancing assemblies. A choir will also be secured to furnish music during all the services held at the speakers' stand and hall. The singing will be under the charge of Mrs. Minnie D. Emerson, assisted by other accomplished vocalists, among whom may be mentioned Mr. Rudolph King, organist for the Berkeley Hall Society, Boston.

SPEAKERS, 1885.

The following speakers have been engaged: W. J. Colville, Dr. H. B. Storer and Dr. Jas. A. Bliss, of Boston, Joseph D. Stiles, of Weymouth, Mass., Geo. A. Fuller, of Dover, Mass., Mrs. Emma Paul, of Morrisville, Vt., Mrs. Sophia K. Durant, of Lebanon, N. H., Miss Jennie B. Hagan, of East Holliston, Mass., Mrs. Addie M. Stevens, of Claremont, N. H., Mrs. Juliette Yeaw, of Leominster, Mass., Edgar W. Emerson, of Manchester, N. H., and probably others equally talented.

Full particulars with regard to railroad fares, entertainments, circles, pic-nic days, and all other necessary information, will be given in future numbers of *SPIRIT VOICES*, and in circulars to be printed early in the season.

OFFICERS FOR 1885.

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Dr H. B. STORER, Secretary, Boston, Mass.

GEO. W. BLODGETT, Com. on. Grounds, Newbury, N. H.

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CONSOLED. By Antoinette Bourdin, author of "The Mediumship of a Glass of Water," "The Two Sisters," "Between Two Globes," &c. Translated from the French by Miss M. B. Baldwin, and edited by W. J. Colville. We quote from its Editor's Preface: "This work is intended as a message of consolation to bereaved and sorrowing spirits. As it lays no claim to literary finish, or scientific depth, it does not crave or expect the favorable mention of such critics as admire solely purity of diction and grandiloquence of style; at the same time it is my sincere conviction that, for genuine depth of thought and true insight into the realities of the spiritual world and life, this humble brochure has few equals and fewer superiors." Price, 10 cents. Postage free.

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